The Independent.

Entered at the Post-office at New York, as Second-class Mail Matter.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XLIII. NEW YORK, THURSDAY, JUNE 4, 1891. NUMBER 2218.

The Independent

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BEFORE THE BLOSSOM.

BY ROBERT UNDERWOOD JOHNSON.

IN the tassel time of spring
Love's the only song to sing;
  Ere the ranks of solid shade
Hide the bluebird's flitting wing,
  While in open forest glade
No mysterious sound or thing
  Haunt of green has found or made,
Love's the only song to sing.

Tho in May each bush be dressed
Like a bride, and every nest
  Learn Love's joyous repetend,
Yet the half-told tale is best
  At the budding,—with its end
Much too secret to be guessed,
  And its fancies that attend
April's passion unexpressed.

Love and Nature communing
Gave us Arcady. Still ring—
  Vales across and groves among—
Wistful memories, echoing
  Pan's far-off and fluty song.
Poet! nothing harsher sing;
  Be, like Love and Nature, young
In the tassel-time of spring.

NEW YORK CITY.

APPLE BLOOM.

BY DANSKE DANDRIDGE.

AH, yes! How lovely youth and beauty are!
  She lay along the low, recumbent limb
Of the old apple tree; her light guitar
  She fingered when she sang, in girlish whim,
Green-ribboned, on her bosom rose and fell.
Her gown was palest green, and that was well.
The light, with half a glory, half a gloom,
Flickered and filtered through the apple bloom.
Her cheek was like the apple-bloom in tint
And softly rounded contour; just a hint
Of rosy flush. Her wealth of waving hair
Fell to the ground and made a radiance there.
Fresh fancies, light and gay as butterflies,
Fluttered and frolicked in her sunny eyes.
Against the trunk she braced her dainty feet,
And she was sweet as the young spring is sweet.

ROSE BRAKE, W. VA.

THE WITCH.

BY EPIPHANIUS WILSON.

THERE is a witch in yonder wood.
  She waved a fiery wand one day,
  And lo! upon the withered spray
Red bud and golden tassel flashed;
With patches green the sod was splashed;
  The wild bird sang his sunniest lay;
Smooth over stones the brown brook dashed.
There is a witch in yonder wood.

I longed to see her, where she stood;
  I wis she must be wondrous fair;
  I thought I saw her threaded hair
At dawn beneath the birches shine,
For, with their silver, limbs divine
  Were blending, and a forehead rare
With mist and twinkling leaves was twined;
But, ah! I lost her in the wood.

I wonder in the summer wood
  Whether upon the morning mist
  She float, in veil of amethyst,
Or better love the setting sun
Gray mantled like a holy nun.
  With hand untouched, with cheek unkissed
A lovely huntress does she run
The wildering circuits of the wood?

And now I hear her in the wood;
  I hear her, and my heart is rent
  By the wild note of her lament;
It comes on autumn's wind so clear
To me the world's own end is near;
  Life leaves my cheek, my hope is spent;
It stabs my very soul to hear
The weeping witch in yonder wood,
Why dost thou weep in yonder wood?
  Is it because thy love is dead,
  And thou art seated at his head,
With white face straining to the sky?
Is it for grief that those must die?
  Or, that the summer flowers are fled?
Tell me the secret of thy cry,
Wild witch that weepest in the wood!

Silence is sweet, and death is good;
  For dying is more sad than death,
  And she no longer draws her breath,
No longer shines on leaf and lea;
Gray is the turf and stript the tree—
  She lies the whimpled snows beneath,
She's gone without a word to me,
The witch that lived in yonder wood.

NEW YORK CITY.

WHY SHOULD NOT THE INDIANS ENLIST?

BY ELAINE GOODALE.

I AM told that an effort is now being made to enlist the young Sioux in our regular army. I am ignorant of the inducements which may be offered them, nor do I know what success is to be looked for in obtaining Indian recruits; but I am moved to present certain reasons why such success is not desirable.

The arguments in favor of this significant step in our Indian policy are sufficiently obvious, and have been publicly stated with an air of great plausibility. It is said that Indians are born fighters, that the profession of war is the only one to which they have been already trained and for which they are peculiarly fitted. To this I reply that "man is a fighting animal." The savage passion is deeper than mere *Indian* nature, and has its roots far down in our common *human* nature. The question is not whether it is natural to hate and destroy our fellow-creatures, but whether such acts are in accordance with an enlightened Christian civilization. Is it for the highest good of the Indian that his primitive, fierce instincts be systematically developed and rewarded? or should those nobler qualities which are doubtless called into exercise by war—courage, endurance keeness of observation and skill in maneuvering—be devoted to a more worthy and inspiring end?

It is praise of a certain kind, to declare that the Indian would make a magnificent soldier. It is almost the same thing to say that he possesses all the qualities neccessary to an accomplished murderer. His daring is splendid, his coolness unrivaled, his sagacity equal to either. But is it not equally true, and a less equivocal compliment, to affirm that these admirable traits would be as effectively and much more wisely exercised in a profession whose object it is "to save life instead of destroying it?" The finest characteristics of the native American are fine enough to win recognition in a higher calling than that of arms.

The other argument acceptably advanced in support of this new undertaking is the rather weak one that it will presumably attract the more restless and turbulent young men, and by withdrawing this element from the Indian Agencies reduce the chances of another "outbreak." This is the same excuse that was produced in view of the spectacle of our prisoners of war being placed on exhibition in Europe by "Buffalo Bill." My reply is twofold. In the first place, the existence of a body of young Sioux burning to distinguish themselves upon the warpath was not, in my opinion, the cause of the recent trouble, nor does it hold the menace of future difficulty. A sufficient degree of hunger, accompanied by acts of patent injustice, will create discontent, disturbance and perhaps rioting among any class of our population. The events of last winter, so far from indicating that the Sioux are anxious to fight, proved their determination not to do so except as a last desperate resort. Secondly, this expedient is not one of which we can be very proud, even if any expedient were needed, beyond such action as is dictated by common justice and common sense. In the opinion of many of the Indians themselves, it is a cowardly and dishonorable thing to cripple an enemy already hopelessly at a disadvantage by hiring or attempting to hire the flower of its youth to desert its ranks. "If we were as strong as you, and you as weak as we are," said an old Indian to me, "we would not hire away your young men and bribe them to betray their people!" It would do us no harm if we could occasionally hear ourselves discussed by those whom we affect to despise.

I believe, in a word, that we need not be afraid of the Sioux if we will treat them fairly, and, further, that the army is not the only nor the highest calling to which they may aspire. Why should not the Indians enlist? Because they can do a great deal better. Their youths will be better employed as stock-raisers, in the trades, in school and college, than as privates in our regular army. What is the character of the ordinary private soldier? A fair-minded and thoughtful man said to me recently, "He is the scum of our cities!" Did I not myself shrink from the brute and the sensualist in the faces of many at Pine Ridge last winter? Do I not know something of the moral degradation which inevitably results from the presence of troops at or near an Indian Agency, and which was observable even in the short time during which they were quartered upon us last winter? If our Indian young men are constantly exposed to these associations and influences, the result will be—not a Christian manhood, but one that is vicious and low.

The occupation of the soldiers in time of war is—legalized murder. In time of peace, it is largely enforced idleness. Idleness begets gambling, drinking, and kindred evils. The absence of women lowers the morals of the man. If Indians who have wives enlist and are ordered to a distant post, the women at home as well are subjected to danger and temptation—and nearly all adult Indians are married. There is another objection which may be regarded as serious. If a regiment of Sioux were formed, and stationed, as it very probably would be, in Texas, or the Indian Territory, or some wild, enervating climate, the change would doubtless be fatal to a large number. There are few things these Indians dread more than a change of climate—and with good reason.

A few days since I had occasion to speak of the Spartan training of Indian youth in the old days of aboriginal purity, and of its admirabie results in developing self-reliance, self-possession, endurance, habits of accurate observation and laconic speech. "What!" exclaimed a friend, "would you call it fine to educate the young to a life of crime?" "And what," I replied, "would you call the training of a cadet at West Point?" We must learn to judge ourselves by the same standards as those by which we measure others. It is quite possible to admire the manly traits of the brave soldier, in a uniform of blue cloth or one of paint, and still to regret that mankind has not yet found a better way of settling its quarrels than by brute passion and brute force.

NORTHAMPTON, MASS.

ENGLISH NOTES.

BY JAMES PAYN.

IT is curious that the contention between Professor Momerie and the Bishop of London respecting "Seriousness and Smiles," should not have received more generous notice. Perhaps those divines who use the gift of humor do not wish to call attention to it; but they are certainly not a few, including the late Archbishop of York and Mr. Spurgeon. The Bishop of London told the Professor quite gravely that "when a man commissioned by God to preach to his fellow-sinners, tells good stories, disgrace is brought upon religion and the Church." And again: "You are undoubtedly one of the ablest men we've got; but if you persist in telling good stories you will ruin your career." The Bishop, no doubt, meant telling them in sermons, since it seems hard indeed that a man should be precluded from agreeable conversation because he is a clergyman. A greater man, and almost as serious a one, as his lordship, has put the case even more strongly:

> "'Tis pitiful
> To court a grin when you should woo a soul;
> To break a jest when pity should inspire
> Pathetic exhortations; and to address
> The skittish fancy with facetious tales,
> When sent with God's commission to the heart.
> So did not Paul."

Still the man who wrote those noble lines was a lifelong victim to melancholy, and died melancholy mad; and it is certain that the early fathers of the English Church thought it no sin to sprinkle their most serious discourses with the salt of humor. The great Domini-

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can preacher, Fra Rocco, did not disdain to use it. When his congregation, moved by his eloquence, showed every mark of contrition, he once exclaimed: "Now, all of you who sincerely repent of your sins, hold up your hands." Every man stretched out his hand. "Holy Archangel Michael," exclaimed Rocco, "thou who with thy adamantine sword standest at the right of the judgment seat of God, hew me off every hand which has been raised hypocritically." In an instant every hand dropped, and Rocco pointed out their sins and their deceit in the most moving terms. He, of course, knew his audience. Mr. Spurgeon's earnest but somewhat grotesque discourses would not suit a ritualistic congregation, any more than a sermon on altar screens would suit the worshipers in the Tabernacle. Moreover, it must be admitted that persons who have no humor naturally underrate its attractions. When South and Sherlock were disputing some knotty point of theology, South complained that the other used his wit in the controversy, to which Sherlock replied: "Well, suppose that it had pleased God to give you wit, what would you have done?" It was surely apt and not irreverent in Rowland Hill, when he observed his chapel filling on a wet day, to say: "Many persons are blamed for making their religion a cloak; but I don't think those are much better who make it an umbrella." These practical remarks go home, when those of merely book preachers fall short of the mark. Personal observations, however accurate, are to be avoided, otherwise nothing could be more germaine to the matter than the Scotch divine's rebuke to his wife, whom he saw sleeping in church. "Susan," he cried, in a voice that woke her, "I didna marry you for your, beauty that the whole congregation can see. And if ye have not grace I have made but a sair bargain in ye." Perhaps the wittiest choice of a text was made in the Cambridge pulpit, when the young Prime Minister Pitt was present, and half the congregation was looking out for clerical promotion from lawn-sleeves downward; "There is a lad here who has five barley loaves and two small fishes; but what are they among so many?"

When a young gentleman at a classical seminary, through no fault of his own, but through the malicious misunderstanding of his schoolfellows, has been made an object of ridicule, he remains so until some one else equally blameless and unlucky takes his place. The same thing sometimes happens to adults. When I was quite grown up and my intelligence had become mature (tho this last was by some denied), I wrote a paper in the *Nineteenth Century* pointing out that the gift of story-telling, like other mortal endowments, was capable of culture, and—premising that a man had a turn for it to begin with—that it could be much improved by study and observation. At this a wind of ridicule arose from all the four quarters of literary criticism, enough to have blown my head off (if that had been of any consequence to me, which, however, I was assured was not the case), and continued to blow until the present month. Now, however, I am thankful to say, it has ceased, so far as I am concerned, and is bent upon blowing Mr. Walter Besant's head off instead, for his article in the *New Review*, wherein he ventures to advocate the same opinion. He goes, however, further, and asserts that the art of story-telling is a science, and that "the tangled web we weave" when we tell stories is capable of simplification by certain rules which can be taught and should be taught. His critics say of him—but the critics will say anything—that he proposes to teach story-telling to everybody; which would, indeed, be an alarming lookout; but he proposes nothing of the kind. He only maintains that given the gift, the way of using it to the best advantage can be imparted to the pupil. I have nothing to do with the matter now, thank Heaven, and give no advice to anybody; but merely as an outsider it does seem to me that Mr. Besant has this considerable advantage over his opponents, that he thoroughly understands (for he has proved it) what he is talking about. I notice one remark made by a high-class literary organ on his observation that a student of fiction should be taught how to use his tools. "A public school," it says, "will equip him with all the arms that are necessary," a statement for which unconscious humor can hardly be surpassed.

A female member of the United Presbyterian Church has been exhibiting too much zeal by hurling her Bible at a member of the choir who was asleep in the gallery. It hit somebody else, who was much astonished, tho hardly more so than the preacher. The lady rose at once and explained matters: "The Bible struck the wrong man; 'twas meant to wauken the sinfu' sleeper." The question then seems to have dropped. Dr. South, when preaching before Charles II, treated a similar incident with much more delicacy and refinement. Perceiving the monarch and his courtiers to be all in the land of Nod, he addressed himself to one of them who was snoring: "Lord Lauderdale, I am sorry to interrupt your repose; but I must entreat you not to snore so loud, lest you awaken His Majesty."

The ghost of Carlyle must regret that the art of epistolary correspondence was ever invented, for that of "polite letter writing" was unknown to him. If we are most ourselves, as some people say, in our private letters, the philosopher of Chelsea was to be pitied. Whatever record of him in this line "leaps of life," leaves him worse than it found him. The last precious example given by the *Pall Mall Gazette*, is free indeed from abuse of his literary brethren, and exhibits no particular malice or envy, but only an intolerable selfishness. It describes a trip abroad, which he takes with Mr. and Mrs. Browning (whom he calls "the woman"), and the way in which he washes his hands of every kind of trouble incident to travel and leaves it to his fellow-passenger, is simply shameful. Nothing has heretofore appeared which has stamped him more decidedly as what Bernal Osborne called him, a boor.

The ignorance of all concerned as to the meaning of the American Copyright bill is complete and universal; the wording of that document being involved and tedious to the last degree. It is, therefore, totally unnecessary for any persons to add to the general confusion by starting difficulties of their own. This has, however, been done by an American publishing house, which points out that tho the benefits of the bill extend literally "from China to Persia," for no less than twenty-five countries, including the latter, will be in the enjoyment of them. Great Britain will not be benefited, because its copyright laws are not reciprocal. By the English law, we are told, it is neccessary for an alien writer who would establish his copyright in England to be resident within the British dominions at the time his book appears, and as this ridiculous restriction has no counterpart in the American bill, it will be fatal to its working. This piece of intelligence has fallen like a bombshell on literary circles and shattered "a hundred dreams of avarice"; but I am informed that this restraint in English copyright has long been abrogated, and to my own knowledge has certainly not been enforced in agreements with aliens for many years.

A week or two ago the newspapers reported a very curious will. An excellent husband not only provided handsomely for his widow, but for the gentleman (not any one in particular, but any gentleman) whom she might afterward marry, and even for the possible children of that union. One has heard of this and that person being "the best of husbands," but here, all the ladies agreed, must be the very man; they said that there had never been his parallel; but in this they were mistaken. In the course of some miscellaneous reading the other day I came across the last words of Sir John Germain who died in 1718. He called his wife to his bedside and thus addressed her:

"Lady Betty, I have made you a very indifferent husband, and particularly of late years, when infirmities have rendered me a burden to myself; but I shall not be much longer troublesome to you. I advise you never again to marry an old man; but I strenuously exhort you to marry when I am gone, and I will endeavor to put it in your power. You have fulfilled every obligation toward me in an exemplary manner, and I wish to demonstrate my sense of your merits. I have, therefore, by my will, bequeathed to you this estate [Drayton, in Northamptonshire], which I received from my first wife; and which, as she gave it to me, so I leave it to you. I hope you will marry and have children to inherit it." Lady Betty, tho left young a widow, and tho she survived Sir John fifty years, never married a second time.

There are degrees of wretchedness even in practical jokes. The imbecile who dresses up as a ghost, to frighten women and children, does not deserve "to be put to death to slow music" so much as the idiot who points a gun at you in fun; he ought only to be very soundly whipped. And there are many practical jokes of an unintentionally harmless kind, tho they are all abominable. One very common example—and there are two of them at this present writing in the largest thoroughfare in London—is the putting an immense clock outside your shop, apparently for the public benefit, and then neglecting to keep it going. This almost always means bankruptcy; that the affairs of the establishment are all being wound up *except* the clock; but tho this may be an excuse for the crime, it is no satisfaction to the passer-by for having been misled as to the time of day. Another objectionable instance is the asking of a riddle to which there is in reality no reply. To be asked a riddle at all is a serious offense; Sydney Smith says: "Let the man be taken to instant execution," before he has time to get to "my third," much more to "my whole"; but a riddle without an answer is an outrage. What is very curious, the finest of all charade-makers, so far as the verse is concerned, Winthrop Mackworth Praed, has left behind a puzzle of this kind. An answer has indeed been found for it, but it is clearly not the right answer; it would never have satisfied the author's own fastidious taste in such matters.

"Sir Hilary charged at Agincourt;
Sooth 'twas an awful day.
And tho in that old age of sport
The ruffiers of the camp and court
Mad little time to pray;
'Tis said Sir Hilary uttered there
Two syllables by way of prayer.

"My first to all the brave and proud
Who see to-morrow's sun;
My next with her cold and quiet cloud
To those who find their dewy shroud
Before to-day is done;
And both together to all blue eyes
That weep when a warrior nobly dies."

Now nothing better has ever been given as an answer to this than "Good Night"; it is almost impossible that Praed could have invented a conclusion so lame and impotent; but if not, unless somebody hits on a better conclusion, we must conclude that he has played a practical joke upon posterity.

LONDON, ENGLAND.

THE TESTIMONY OF THE TOWN CLERK OF EPHESUS TO PAUL'S PREACHING.

BY A. HASTINGS ROSS, D.D.

PAUL planted a church in Ephesus, the capital of Proconsular Asia, in A.D. 54. He labored in that city about three years, and with such success that the little band in the city which had held firmly to John the Baptist's teachings for twenty-seven years were baptized into the name of Jesus; "that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks"; that "fear fell upon them all, and the name of the Lord Jesus was magnified"; that "not a few of them that practiced curious arts brought their books together and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver" (about $8,000); and that the traffic in the silver shrines of Diana was so damaged that the craftsmen made a riot against Paul and his companions, which threatened both the life of Paul and the standing of the city at the Roman capital.

We can but ask, What sort of people were the Ephesians, among whom such things were done? Drawing largely from Farrar's "Life and Work of St. Paul," we may say that Ephesus was the third capital and starting point of Christianity. Its position was unrivaled, its population multifarious and immense; its markets, glittering with the produce of the world's art, were the Vanity Fair of Asia. The character of the Ephesians was then in very bad repute. They crawled at the feet of the Emperors, flattered them with abject servility, built temples to their crime or their feebleness, deified them on their inscriptions and coins. Ephesus was the headquarters of many defunct superstitions, which owed their maintenance to the self-interest of various priestly orders. Its great Temple of Diana was one of the seven wonders of the world, whose precincts had the right of asylum; and hence its vicinity reeked with the congregated pollutions of Asia. She was the corruptress of Ionia, the favorite scene of her most voluptuous love tales, the lighted theater of her most ostentatious sins. It was the city of astrology, sorcery, incantations, amulets, exorcisms and every form of magical imposture. The morals that flourished under her protection were worse than those of beasts. The orgies, and the torch festivals, and the antique rituals were the cloak for every abomination—murder, and lust, and gluttony, and drunkenness. It would not do to uncover the sins perpetrated under the shadow of the most sacred idol of classic heathendom. Such, in brief, were Ephesus and the Ephesians among whom Paul wrought the greatest successes which probably ever attended his labors.

Had there been in Ephesus no preparation for Paul's coming? Undoubtedly. God always prepares the way for his messengers of grace. In the idolatrous city there was a Jewish quarter with a synagog and the worship of the one God; and there were among the Jews "about twelve men," who had been disciples of John the Baptist for twenty-seven years, and who must have quickened the common Jewish hope that the Messiah and the Kingdom of Heaven were at hand. Probably because of the leaven of their influence, Paul was enabled to preach Jesus in the synagog for three months, and was not driven out earlier into the school of Tyrannus. Then, too, the superstitions that centered there were losing their hold on the people. All these were providential preparations, without which it might not have been possible for Demetrius to say with substantial truth, "that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands; and not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshipeth." This speech incited a riot, and seizing two friends of Paul they rushed with them into the theater. If they could have found Paul then, no doubt they would have torn him in pieces. But Paul had friends among "the chief officers of Asia," who warned him "not to adventure himself into the theater," where a wild tumult raged.

After two hours of useless shouting, "Great is Diana of the Ephesians," the town clerk, or city recorder, stilled the rioters enough to get a hearing. After assuring them that all men knew "that the city of the Ephesians is temple-keeper of the great Diana," and that therefore they "ought to be quiet, and do nothing rash," he bears this important testimony to Paul's preaching, and that of his companions: "For ye have brought hither these men, which are neither robbers of temples, nor blasphemers of our goddess." (Acts xix, 37.) He, consequently, dismissed the assembly and the case.

This testimony is valuable as to the method of Paul's preaching against crying and popular sins. He had

convinced idolators "that they be no gods which are made with hands," and yet had neither raised a crusade to destroy idols and silver shrines and books of magic, nor blasphemed the goddess Diana, whose shrine and worship filled the city with corruption. Valuable books had been burned, a profitable trade had been endangered, and Diana threatened to be deposed, not by blaspheming idols, nor by denunciation of Demetrius and his craftsmen, but by preaching kindly, tenderly, lovingly, the truth respecting the one God and the Lord Jesus Christ. They were neither robbers of temples, nor blasphemers of idols.

This testimony agrees with what is recorded of Paul elsewhere. He proclaimed the truth in the least offensive way, and left it to remove error and sin by supplanting them. And his method was the method of Christ, Jesus, the Apostles and the primitive Church. Never "was the slave system more completely organized than in the Roman Empire during the life of Christ in the world. It may be affirmed, also, that the Master never commanded that slavery as it then existed should be abolished . . . by the direct act of his followers; and further, that for three hundred years after his advent, no writer among either the defenders or the enemies of Christianity ever spoke of the abolition of slavery as a consequence of the new doctrine. It seems, however, equally clear that the total change which has since taken place in the opinions of the civilized world in regard to slavery has been mainly due to the gradual outgrowth of Christian doctrine, morals and example."

Does not the same divine method need again to be brought to the front? Men are neither converted nor reformed by hard words, bitter speeches, and blows of the fist. Even laws cannot convert or reform them. Not by cutting off temptations, but by training men to endure temptation, are the best results secured. Renewal of the heart by the truth and grace of God proclaimed in the love of Christ, and training in Christian virtues, are the methods that have the greatest success. If an error threaten the thinking of men, the best way to arrest it is not to denounce it, but instead to supplant it by presenting the truth. Let a minister preach against a book, and, quite likely, every copy of the book in town will be sold Monday. Let him say nothing about the book, but kindly present the truth that undermines its error, and the few who may have imbibed its error will see their mistake and quietly accept the truth. So if a man come into a town or city with some heterodoxy to proclaim, the pulpits by denouncing him and his error will build him a church, but by letting him alone while preaching the truth, they will leave the error exposed till it die of itself.

May it not be true that the great re-action against prohibition is due partly at least to the hard words written and spoken by the advocates of prohibition not only against the maker and seller of intoxicating beverages, but also against the temperance men who have advocated a tax, or so-called license, on the traffic, and the restraint of local option? The cruel denunciation indulged in has not helped the cause, so dear to the Christian patriot. It has divided temperance men. It has paralyzed endeavor. A more careful study of Paul's method, which is the divine method, the method of evolution not of crusades, would have saved the cause this great loss. Let us learn of Paul how to remove great sins.

PORT HURON, MICH.

UNDER THE EVENING LAMP.

GEORGE DARLEY.

BY RICHARD HENRY STODDARD.

OLD magazines, to which famous writers were contributors in their literary nonage, generally afford me a pleasure which I am not certain to derive from their biographies, in that reading them in the order in which they were published I see these writers through the eyes of their contemporaries, note the growth of their minds, and detect the laws which determine the growth of their powers. Every time I come upon the name of a writer whom I am tracing he is a different man to me; last month he was merry, this month he is melancholy, and next month—but who can tell me what he will be then? I follow my Proteus with surprise, possibly with disappointment, but always with the satisfaction we feel in discovering things for ourselves. He is not necessarily a celebrity (about such, if they have been well edited, there is not much to be learned); and if he be not, so much the better, for the less there is known the more there is to be known.

No old magazine with which I am acquainted ever started under better auspices than the *London Magazine*, or ever had, at least in its earlier volumes, a better corps of contributors. Foremost among them was Charles Lamb, who enriched its pages month after month with the immortal "Essays of Elia"; Thomas de Quincey, who startled its readers with his experiences and fantasies as an Opium Eater; Allan Cunningham, who had no end of romantic Scotch legends to tell; Thomas Hood, who was its sweetest, loveliest and most poetical poet; John Clare, the Northamptonshire peasant, with his native wood notes wild; and other good men and true, who, if not wholly forgotten, have missed renown. The first editor of the *London Magazine* was John Scott, an able, independent man, who thought well of Hunt and Keats, and very ill of Wilson, Lockhart, and the rest of *Blackwood's* blackguards; and whose fearless pugnacity cost him his life (the duello was fashionable then), and his assistant, or "sub." was Hood, whose cunning hand inserted answers to rejected contributors in the "Lion's Mouth."

It is instructive in looking over these old magazines, to read what the gentlemen who were employed upon them in a critical capacity had to say respecting the publications of the period. The first volume of the *London Magazine* contains reviews of the "Endymion" of Keats, "The Circe" of Shelley, and Milman's "Fall of Jerusalem"; the second volume reviews of Hunt's "Hero and Leander," Barry Cornwall's "Marcian Colonna" and "The Abbot" of Scott; and the third reviews of "Kenilworth" and "Marino Faliero." Seventy years ago the reputations of Hunt, Keats and Shelley were still to make, while the refutations of Scott and Byron, tho assuredly great, were not so certainly fame as now. But others besides authors were held up at the bar of criticism in the *London Magazine*, and among them were the prominent actors of the day. Elliston and Liston, Young and Macready, and Edmund Kean, who was then at the hight of his popularity, and was in the opinion of his doughty censor (who could not have been Hazlitt, for he was a Keanite) a very faulty, and, at times, a very bad actor. I have spent many pleasant hours over the *London Magazine*, in the society of Lamb and Hazlitt and De Quincey—glorious spirits, who were then in their prime, and many melancholy hours also; for in letters, as in other earthly pursuits, many are called, but few are chosen. We cannot all be great, nor remembered, for whatever our aspirations and ambitions and talents, most of us poor penmen are speedily, and some of us deservedly, forgotten. Who reads Allan Cunningham to-day, or John Clare, or Bernard Barton, or dear George Darley?

A good many years ago, when I used to haunt old bookstores, where rarities were more plentiful than they are now, and might sometimes be purchased cheaply, I came across a little book, in a marbled paper binding, with a back of black leather, whereon was stamped in tarnished gold letters, "G. Darley," and under it the word "Sylvia." Opening it out of curiosity, I read the title-page: "Sylvia; or, The May Queen. A Lyrical Drama. By George Darley"; and, casting my eye at the foot of the page, I discovered that it bore the imprint of the publishers of Keats, John Taylor and I. A. Hessey, and that it was published in 1827. Turning the leaves, I saw that it was a book in verse, interspersed with prose, and so far it hit my taste; but who was George Darley? I had never heard of him. I bought the book, however, and read it with a delight that I do not now find in much modern verse. A year or two later I bought another book, at the same old store, from which I learned something about George Darley. It was "Recollections of a Literary Life," by Mary Russell Mitford.

The plan which this estimable gentlewoman pursued while writing this agreeable volume was not one which demanded any research on her part, her object being simply to chat about some of her favorite authors, to indicate the qualities in their writings which appealed most strongly to her taste, and to illustrate these qualities by a few choice extracts. She knew Darley only through his correspondence, never having met him, and consequently had but little to tell her readers about his personality and life, except that he was the son of an Irish alderman, and that he stammered so as to render conversation painful and difficult to himself, and distressing to his companions. Sir Egerton Brydges, who wrote a series of Imaginary Biographies, could not have made much out of these shadowy outlines to which I can add but little, tho I have supplemented them when I could. The son of Arthur Darley, George Darley, was born at Dublin, in 1795; entered Trinity College in 1815, and took the degree of Bachelor of Arts in 1820. What career Alderman Darley expected his stammering son to follow when he sent him to college we have to conjecture, but certainly it was not the one which he determined to follow, which was that of authorship; so he became estranged from his family, and, quitting Dublin, went to London, whither many a young Irishman had gone before him, and many more have gone after him. There, in 1822, he published his first book, "The Errors of Ecstacie," which is described as a dialog in melodious blank verse between a Mystic and the Moon, and a curious dialog it was, no doubt. How he continued to live in London, whether on an allowance from his prosaic parent, or by his pen, we have to conjecture, but most likely by the latter.

He wrote largely in the *London Magazine*, to which, in March, 1823, he contributed "Olympian Revels, a Dramatica," a medley in prose and verse, the intention of which was not so apparent as that of "The Revelle," which appeared a month earlier, or that of "The Chase," which appeared four months later, both of which I assume to be his. These fantastic trifles, which fairly indicated his intellectual quality, served as a prolog to a series of papers, which began in the latter month (July), with "A Letter to the Dramatists of the Day," and was continued month after month in five similar Letters, over the signature of John Lacy, the series concluding with a double epilog in the shape of a Postscript, from an alleged dramatist, who defended himself and his fellows behind the shield of Terentius Secundius, and a Reply to the same from the aggressive Mr. Lacy. If these Letters were not eagerly read (tho I believe they were), they should have been, firstly, because they were critical; secondly, because they were scholarly; and thirdly, because they were independent. That this writer had studied the early masters of English dramatic literature was as certain as that he had studied its latest pupils, to whose poverty of action and affluence of fiction he was keenly sensitive. But he wrote other things than those dramatic diatribes in the *London Magazine;* for I find in the number for July, 1824, a story of his called "Lilian of the Vale," a sort of imaginative pastoral of the Florian order, which contained a little song, "I've been roaming," that soon attained a wide popularity. He tried his "prentice han' at other stories, seven of which he collected into a volume, "The Labours of Idleness," which was published in 1826, and was followed (as I have already said), in 1827, by "Sylvia," which was founded on "Lilian of the Vale."

But other intellectual activities than are implied in the writing of stories, and poems, and criticisms, were dominant with Darley at this period; for between 1826 and 1828 he wrote three scientific treatises, one on Geometry, another on Algebra, and a third on Trigonometry. Whether these works, which were designed for popular use, proved profitable to him, or whether his family assisted him, I know not; but his fortunes seem to have prospered within the next four or five years, enough at any rate, to enable him to travel on the Continent. When Chorley became one of the staff of *The Athenæum*, in the autumn of 1833, he was wandering in Italy but sending contributions to that journal—letters on Art, which Chorley says were written in a forced and affected style, but which were pregnant with research, unborrowed speculations, excellent touches, by which the nature of a work and its maker are characterized. "The taste in composition, the general severity of the judgments pronounced might be questioned, but no one could read them without being spurred to compare and think. In particular, he laid stress on the elder painters, whose day had not come for England—on Giotto, Francisco Francia and Lionardo da Vinci." Never having seen those letters I can neither confirm nor contradict Chorley's opinion of them; but, judging from Darley's Letters to the Dramatists, I should say that they were not so much forced and affected as original and individual. There were, no doubt, mannerisms in his way of writing, but no affectations, I think, certainly no such mannerisms as in Carlyle or Sterne.

When Darley returned to England he, like Chorley, became one of the staff of *The Athenæum*, filling the chair of Dramatic Criticism, whence he delivered his judgments without fear or favor, and where he did poor Chorley an ill turn by the severity with which he noticed Talfourd's "Ion," which enjoyed a singular but not long-lived popularity. Chorley's recollection of the circumstance is a specimen of melancholy humor. "I was only known to Mr. Talfourd," he says, "as one who wrote in *The Athenæum;* and having in person expressed to him what I thought and felt in regard to the play, it was necessary for me at once with the utmost earnestness to write to him on the appearance of the criticism, against which I had privately protested but in vain, with the strongest possible disclaimer of its unjust and uncouth severity, and an equally strong assertion of my own utter powerlessness to interfere in suppression or mitigation. My letter, I fear, was not believed to be sincere. It was said that, had I been in earnest, I could easily have attested my sincerity by entire withdrawal from a publication so wicked and malignant—a stringent suggestion, truly!" Stringent, but just like Talfourd, who used to travel all over England to see "Ion" played.

Miss Mitford places Darley among unrecognized poets, and there, I fear, he will ever remain. I never met with any one who had read his "Sylvia," or his two tragedies, "Thomas à Becket" (1840) and "Athelstan" (1841), or his "Nepenthe," a poem in two cantos, which was privately printed but never published. He is known, so far as he is known, by his edition of Beaumont and Fletcher (1840), which we must have on our shelves, whether we read it or not. That his life was a lonely and unhappy one may be imagined from the impediment in his speech, which he called "his mark," and from his failure to win the reputation that he coveted. The love of fame may or not be the infirmity of noble minds that the young Milton supposed, but its loss is certainly a trial. "It is impossible not to sympathize with such trial," Miss Mitford says, "not to feel how severe must be the sufferings of a man, conscious of no common power, who sees, day by day, the popularity for which he yearns won by far inferior spirits, and works which he despises passing through edition after edition, while his own writings are gathering dust upon the publisher's shelves, or sold as waste paper to the pastry cook or chandler. What wonder that the disenchanted poet should be transmuted into a cold and caustic critic, or that the disappointed man should withdraw

XUM

into the narrowest limits of a friendly society, a hermit in the center of London! But if Darley's life was an unhappy one, it was not spun out beyond the allotted years of man; for it terminated in 1846. When the danger of his last illness was imminent some of his London friends wrote to a brother of his in Dublin; but no answer was returned. They wrote again still more urgently; and then after his death and burial it was discovered that his brother was dead also.

When I began this chat about George Darley I meant to say something about his Letters to the Dramatists, which are admirable criticisms on the later Poetic Drama of England, and about his "Sylvia," which is conceived in the spirit of the masques of the Jacobean and Carolian poets, and of which the noblest example is "Comus." But on second thoughts I forbear, believing that the prose and verse of Darley are better than anything I can say about them. Here is one of his lyrics from the fourth act of "Sylvia," wherein it is sung at daybreak by the hero, Romanzo:

"Awake thee, my Lady-love!
Wake thee, and rise!
The sun through the bower peeps
Into thine eyes!

Behold how the early lark
Springs from the corn!
Hark, hark how this flower-bird
Winds her wee horn!

The swallow's glad shriek is heard
All through the air!
The stock-dove is murmuring
Loud as she dare!

Apollo's winged bugleman
Cannot contain,
But peals his loud trumpet call
Once and again!

Then wake thee, my Lady-love!
Bird of my bower!
The sweetest and sleepiest
Bird at this hour!"

Here is something more exquisite still, a perfect lyric, which any poet, the greatest, might be proud to have written:

"Sweet in her green dell the flower of beauty slumbers,
Lulled by the faint breezes sighing through her hair,
Sleeps she, and hears not the melancholy numbers
Breathed to my sad lute amid the lonely air!

"Down from the high cliff the rivulet is teeming,
To wind round the willow banks that lure him from above:
O that, in tears from my rocky prison streaming,
I, too, could glide to the bower of my love!

"Ah, where the woodbines with sleepy arms have wound her,
Opes she her eyelids at the dream of my lay,
Listening, like the dove, while the fountains echo round her,
To her lost mate's call in the forests far away!

"Come, then, my bird, for the peace thou ever bearest,
Still Heaven's messenger of comfort to me;
Come! this fond bosom, my faithfulest, my fairest,
Bleeds with its death wound—but deeper yet for thee!"

I know—alas! no, I *knew*—one poet, who was never tired of that divine song—my dear friend, Bayard Taylor.

NEW YORK CITY.

THE COLLEGE COLONY.

BY ANNIE ISABEL WILLIS.

RIVINGTON STREET, in New York City, is a place with a past. It was once a thoroughfare nicely built up and inhabited by well-to-do people. But that was years ago, and the present dwellers therein consist largely of foreigners. The sidewalks are dirty and crowded with children, and a general air of dilapidation prevails. Nothing of former times remains save a few spacious old residences not yet remodeled into tawdry "flats." In one of them a company of young women have lived since the fall of 1889. They occupied the whole house—a rare thing now on Rivington Street—and, before they had been there long, had made the basement rooms, parlors and sleeping apartments pleasant places.

If asked why they were living in that locality, they would reply, in brief: "To be neighborly." These young women were all college students, busy at some chosen work in the city. They called themselves "the College Colony," and their plan of action was simply to live among the poor and degraded, influencing them indirectly to better things. To this end the old house was put through a real renovating, after which furniture arrived, such as made Rivington Street open its eyes. It was all plain enough to people accustomed to the ordinary comforts of life; but the dainty wicker chairs, the bundles of rugs and mattings, the dining-room and chamber furniture, and the cases for books, and boxes of pictures, with an upright piano, developed an interior which seemed grand to the street. Bath-rooms were put in the basement, the front apartment of which was fitted up for an office, and before many days had passed a sign was displayed which told the dingy dwellers in Rivington Street that baths could be indulged in by all who chose to come, for the moderate sum of five cents. Another sign proclaimed that a doctor's office was inside the basement windows. The rest of the young women had each her own work to which she went daily, and had they never come any nearer to their neighbors than simply passing through the street night and morning, their earnest faces, cultured manners, and ladylike attire, would have done good to the poor souls who looked at them. That was not all, however. By degrees they attracted the children who were always hanging about the door. They offered to lend them books and to let them play in the little yard back of the house, where a swing and a load of sand gave delight to many a childish heart. They played games indoors with the little ones, and finally formed clubs where they might learn sewing, cooking, even dressmaking. The girls learned kitchen-garden work, and the boys organized themselves into the "Hero Club," where they listened to and told stories of brave men's lives, and the "Knights of the Round Table" for inculcating the beginnings of those virtues which make the knights of song and story so attractive. There were also hygienic, gymnastic, singing and reading clubs, all well attended.

The aim being to reach the families through the children, members of the colony contrived to get the mothers in, too; and women who thought they had no time to spare from their constant labors found that they could work better after a social chat with their neighbors in the big house, who were always ready with a word of help, advice or encouragement. It is unfair, however, to use the past tense in telling of these plans, for this second year is seeing all of it, and more, successfully carried out. There, many a woman learns a new way to do work, whether it be cooking, sewing or nursing, and one can imagine what such helpful talks do for these women, as they sip fragrant tea or coffee from pretty cups. The delicate ware itself is no small object lesson, and the rooms—tasteful, simple, and, above all, scrupulously clean—must furnish many others.

The night on which books are given out each week is called "Library Night," and with all the business of checking and recording time is found to play games with the children and entertain the women. The library contains about a thousand books, kept in neat cases in the reception-room. The rows of volumes in their brown paper covers are concealed by red Turcoman curtains, and above the cases are placed some inexpensive bric-a-brac and plainly framed photographs of famous pictures. The room has a dark, polished floor, over which an art square is laid. The bookcases fill those great spaces of wall often seen in old New York houses, and the walls themselves are papered with delicate and moderate-priced paper, the woodwork being painted to harmonize. Light wicker chairs and a couch or two are placed in inviting groups, while the upright piano is always open. All the ornaments are simple, and indeed there is nothing in the room which could be called a luxury, unless it be the cheerful grate fire. These girls evidently mean to show their neighbors that pretty things are not always costly. Behind the reception-room is the dining and club room, whose red covered table has doubtless held many a basket of work for small seamstresses and received many a dig from the elbows of restless young "knights."

While only eight or nine inmates can be accommodated at once in the house, sixteen different students stayed there at one time or another during the year. The physician remained at her post throughout the summer, doing much good in poor homes and among sickly children. Of course there could be no club meetings, as the leading spirits which animated them were away; but the devoted children were repaid for their attention to the front of the house by ringing, when the heat was great, a little ice-water tank where they could get a cool drink. The baths, too, were open and well patronized.

As early as last spring the list of those who live there this year was made up, and a capable housekeeper was put in charge. Each member pays six dollars a week for her board. This money does not meet all expenses; but the colony is further supported by voluntary contributions from college students and alumnæ, besides others who are interested in it. The whole plan is taken from Toynbee Hall, in the notorious East End of London, and is a living testimony to the belief of its members in the words, "Freely ye have received, freely give."

The scheme has never been surpassed in true helpfulness to the poor, and nothing could be better except the establishment of perfect homes where the sight of family relations will touch hearts that have now no desire for true homes. The experiment has been made at least once. A college graduate was engaged to be married to a young woman, also college bred. The death of the young man's father, greatly in debt, put an end for a while to their plans; for it seemed honorable to the youth that he should assume these debts. They could not marry and live as others do on the income he was receiving, and pay the liabilities, but both being ardent lovers of missionary work, they hit upon the plan partially carried out in the College Colony. They married, and hired rooms in the slums of the city where the husband's work was, and are living there, establishing a Christian home in the midst of tenements that contain no homes at all.

NEW YORK CITY.

LETTERS OF A PUZZLED SOCIETY GIRL.

IV.

BY RUTH HUNTINGTON SESSIONS.

4 BROCADE PLACE.

MY DEAREST FLORENCE:

How good it was of you to go and see about the tenements yourself! I am glad to hear that there are not very many with such high rents; but the description of some of them sounded worse than anything I ever heard. I don't wonder you are excited about it. I must tell you, however, what a lovely thing Papa has done. A day or two after I last wrote you, he came to me one morning with a check for fifty dollars, and asked me if I wanted to amuse myself a little by experimenting in tenement-house reform. He said if I would make it clearly understood that neither he nor Mr. Speer had anything to do with the repairs, but that it was simply a private enterprise, I could go ahead and furbish up the old houses. Wasn't it dear of him? You see how kind and generous he is, and I was quite wild with delight; but poor Mamma was thrown into such a nervous state at the idea of my dealing with carpenters and plumbers, that it was a relief to have Uncle Walter appear here for a little visit and promise to stay and see me through the undertaking. We have had a beautiful time doing it all. The stairs simply had to be rebuilt, you know, for they were fairly tumbling down. And then those pipes cleared out, an extra set of faucets and sink put in on another floor (we couldn't compass any bath-tubs, alas!) and, of course, bits of kalsomining and painting, just in the halls; for there was no use in trying to do rooms unless you could do them all. So a cherished portion of my air castle melted away.

Then I thought I was tremendously practical, because it occurred to me to get some poor men who were out of work to take the job; for they would be glad enough to do it cheaply when they had nothing better. It seemed so nice to be able to do good in two ways at once. But I wish you had heard Uncle Walter. He set forth to me quite severely that it wouldn't do at all, and that that sort of giving is a most horrible mistake. You haven't any right, you see, to lower the standard of wages. Even I, only just a girl, saw the point at last, that if you make a man work for you at less than the regular pay, other people will think they have a perfect right to hold him to the same terms afterward and refuse to give any more. I suppose we must have done that very thing with poor seamstresses and washerwomen sometimes; for I know Mamma has given them a little work at low prices when she really didn't need to have it done, just because she wanted to help them along. But he made it very clear to me that it is a wrong thing to do, even for charity's sake, so I yielded and we settled to give the men the average wages. Then I found my fifty dollars was not going to be nearly enough for all there was to be done.

Think of me, my dear, who never even kept an account of my spending money, consulting estimates and such things! I made up my mind we must have a good deal more, and of course without bothering Papa about it, and presently, bethought myself of the evening dress the Cromwells promised to get for me in London. I knew I could get on perfectly well without it, and could take the money for my repairs instead; so I decided to give it up. Mamma didn't object, only she thought it dreadfully foolish to spend that amount for what would just be destroyed so soon. But actually, the dress would be an equally foolish outlay from that point of view, for you know how crushed those things get at the very first ball you wear them to, and you never want to wear them more than a very few times. I think the people will be careful, too, now that their halls are so much more tidy; and I'm sure they are pleased, tho you never would know it from anything they say.

We had some mason's work done in one basement, where a family was living in dreadful dampness because of leaking walls, and the woman was actually indignant with us for "inturrferin"; but we got round her finally, and she even sold us the great heap of rags the family had been using for a bed, and accepted a stout "tick" which Uncle Walter had filled with straw at a hay and feed place in exchange. We didn't dare give them a bedstead for fear the husband, who drinks, would pawn it.

In the other basement, which was in excellent condition, we discovered a flourishing saloon. It is right underneath people, and of course offers constant temptation to the fathers and sons. I didn't know whether Papa knew this, so I told him, and asked if he couldn't get rid of it; but he said no, because the man's lease would not expire for a year or more, and that besides that he was the best tenant in the house—just fancy it!—about paying his rent. He has never been one day behind. I asked Uncle Walter if he didn't think it quite wonderful that a saloon-keeper should have such a fine sense of honor; but he didn't say a word, and simply smiled in a little way he has which always deters me, somehow, from going further. But now for the confession of another of my enormities.

You see, I felt rather complacent about giving up the London dress; it seemed such a nice self-denying sort of thing to do, and I presume my pride needed taking

down. Last week I was invited, quite unexpectedly, to receive with Kathleen Splerge at the reception they were giving to open their new house. It was such a sudden thing that I hadn't a single dress to wear. All my New York dresses are ordered for the first week in April, so there was nothing to do but fly round here in town. I managed to get the dearest little pink gown, with wild roses for trimming, and took it to Mrs. Draper, who makes our plain things. I told her she might make it if she would have it done in two days' time. She was so good-natured about it that, of course, I thought everything was all right; and it came home looking as pretty as possible. I had the best time in it, too; for G. R. is at home just now, and—but more of that another time.

My reckoning day had to come, of course, and through those working girls, who appear in my path every now and then like accusing specters. I have been much interested in Louisa, the housemaid I wrote you of, and persuaded her to join their club, thinking she might be a sort of link between me and them. The other night I asked her about the last meeting she had been to, and she said rather timidly that she had met two of the girls who made my dress. I inquired quite casually whether Mrs. Draper paid them good wages and so forth, and she said they had to work over hours a good deal, and one of them was having trouble with her eyes on account of sewing by a bad light, and was dreadfully troubled for fear she would lose the use of them. Now only let me tell you what I have found out through Uncle Walter. It is against the law, in New York State, for any one who employs girls by the day, a dressmaker as well as a shopkeeper or head of a factory, to make them work at night. I read it myself, in black and white, so there is no mistake whatever. It says no woman under twenty-one years of age shall work more than an average of ten hours a day, and *in no case shall she work after nine o'clock in the evening* of any day. I made Louisa tell me, those girls were kept up till after eleven o'clock finishing that pink gown for me, the virtuous creature who had sacrificed another bit of frippery to benefit the poor. I had caused one woman to break the law of the land, nearly put another's eyes out, and nobody knows what more. It really made an impression on me, for one has a certain amount of heart, you know, even if one does like to be known as a society girl; and I felt extremely uncomfortable. I went round to see Mrs. Draper the next morning to find out whether she had any idea she had been doing wrong. It was rather embarrassing, when I myself had been the cause of her latest offense, so I had to be somewhat apologetic; but she was pleasant enough. She said she didn't want to keep the girls working at night. Yet what could she do? I told her I thought she might refuse to make any dresses except what she knew she could finish without giving them extra work. "Yes," she said; "but how could I keep my customers, then, and if I lost them how should I ever pay my debts? It is hard enough to get paid myself—see those," and she pointed to an appalling pile of bills, some of them a foot long, from tradesmen here and in New York. She didn't mention names, but my sympathy apparently emboldened her to confide to me that lots of people in town ordered all their materials through her, and had her run up these great accounts with dry goods houses, and then let the bills run months, and even years, unpaid. I felt my cheeks begin to burn; for I knew that at that very moment I was owing her for the unfortunate pink gown, as well as one she retouched at Christmas time. I never meant to wait so long, but had forgotten all about it; and I could see she was afraid I should be vexed, for she went on to say that she dared not dun or remind people, since two ladies had withdrawn their custom on account of her sending in their bills a second time. Would you think it possible? Papa is so particular about making prompt payments, that I never dreamed any friends of mine could behave so, but plenty of women have told me they made Mrs. Draper buy all their material, so I can easily imagine how troubled the poor thing is sometimes when the tradesmen press her and she doesn't know where to turn. I resolved when I left her to go about and see the different people who have their dresses made there, and try to get up a sort of league for—well, I don't know exactly what, but to pay our bills, and not have our dresses made in a hurry, and all that, of course without letting them know what she told me. I begged her, if she was tempted to keep the girls overtime again, for my work, to let me know it, for I would rather pay more or wait longer; and I think if other people really understood that it is against the law, they would feel quite horrified to have her do it. Do you think New York dressmakers do? I can see now what so often leads them to undertake more than they can manage, and make promises that they can't keep. They hope by being obliging to get their money a little sooner, and to placate all their customers. And the poor girls don't dare to complain either, for they, too, need the work and the wages, and must "put up," as they say, with the extra hours and all. I told Louisa a little about it, for I hoped she might repeat it to the two club girls, and I do want their respect, for some inexplicable reason. Doesn't it seem queer to be discussing labor matters with one's housemaid? I suppose under some circumstances it might have a disastrous effect. Mamma says I shall spoil one of the best servants she ever had; but I wish I were as fit for my work in life as she is for hers—whatever my work in life may be. Do you suppose it is simply to dance and entertain and make calls? Tell me honestly what you think.

Ever your loving MARION.

SYRACUSE, N. Y.

THE NEWSPAPER EDITORIAL AS LITERATURE.

BY THOMAS R. PRICE,

PROFESSOR OF ENGLISH LITERATURE IN COLUMBIA COLLEGE.

TO THE EDITOR OF THE INDEPENDENT:

In reading your paper of May 21st I found myself greatly startled by coming, in one of your editorials, on the following sentence: "The Columbia College Professor of English Literature refers his scholars to the newspaper editorial as the typical example of writing without style." You have, of course, some authority for this statement about my teaching; and yet, so far as I can remember, I cannot recall any words of mine that could, even by twisting, have been made to express such an opinion. Thus I am forced to believe that there is some error in the statement that has reached you; and I should like you and your readers to know that, so far from holding this opinion, I deem it silly and false.

Style may be regarded either as some individual and characteristic way of saying what one thinks, as when we speak of Carlyle's style; or, in a generalized form, as the best and most skillful way of saying what one has to say. In either sense style belongs most conspicuously to the members of that highly trained body of men who write the editorials of our great newspapers. To deny this would be, I think, to shut our eyes to facts that are self-evident. For many of those writers have, in the one sense, a style that is so markedly individual as to be at once recognized. And, in the other sense, many of them have attained to unsurpassable skill in giving effective and artistic form to their sentences and paragraphs. It is from this latter point of view that I am in the habit of holding up the mirror of our best newspaper writing to the admiration of my classes.

It is, of course, often my duty to discuss with my scholars questions of contemporary usage; and there are to be found in some parts of our newspapers uses of language that, either from slanginess or from inaccuracy of diction, are to be censured. But, in this matter of style, I find in the writing of our great editors an ever renewed delight. Their sharp and rapid manner is often, in my judgment, the perfection of real style. In truth, to state my own opinion frankly, there is not in our American literature of to-day, either in books, or in magazines, or in published sermons or lectures or speeches, any body of written English so strong and effective, or even so correct, and, in the true sense, classical, in point of style, as we find, day after day, in the best editorial writing of our American newspapers.

Yours very respectfully, THOS. R. PRICE.

THE PUBLIC SCHOOLS AND ROMAN CATHOLIC THEOLOGY.

BY THE REV. JOHN CONWAY,

EDITOR OF "THE NORTHWESTERN CHRONICLE."

THE school question has passed through the various stages of rise and growth, of angry recrimination and bitter denunciation. It has now reached the point where the contending parties can meet and discuss their differences more or less dispassionately. They are able to approach their subject with more of a judicial calm and of that reverence required for the successful treatment of a burning question. Altho the name of God is not in the Constitution, the act of the Chief Magistrate, setting aside a day of thanksgiving every year, may be looked upon as an expression of the belief of the people, so that the number of those who would have no religious teaching whatever imparted to their children is very limited indeed. A much larger number say they want religion taught, not in the school, but at home and in church. Catholics, Lutherans and some others go further and say that this does not solve the religious problem. They say it is a mockery to expect parents, the majority of whom live by hard daily toil, to impart religious training to their children in the evening. They hold the existence of natural virtues and natural religion, both of which might be taught in school without infringing on any one's conscience. They say that these lead up to the very porch of the supernatural. But the contention is that it will not do to be left near the door. Their position is that a code of morality, without supernatural religion, sufficient to guide the human family in its relations to God and to man, does not exist. The history of nations shows that while mere philosophy helped to keep some individuals from grave errors in life, it was never able to remedy the common spiritual ignorance of the human race. This was the case when philosophy was cultivated under the most favorable conditions. There is no reasonable hope that in the future it will succeed in doing what it failed ignominiously to do in the past. There is a natural morality whose laws are of universal force and from whose penalties for violation of them there is no escape; but this limited morality would be a sorry substitute for the full code of Christian morals so necessary for the safety of society.

The more advanced thinkers among Catholics believe there is a solution of this troublesome question. If there be, it is a high act of patriotism to give it. The question will not down, and until it is settled it will be an abiding source of trouble to the people of this country. Christians, Protestant and Catholic, are alarmed at the increasing secularism and infidelity of the age. The more thoughtful are inviting a friendly comparison of views from the wisest of all parties. There are some among Catholics, Lutherans, and others who are satisfied with the parochial or private schools. For them there is no school question. They will allow the State no voice, in direction or otherwise, even in the secular part of education. Logically, therefore, they are driven to the position of supporting their own schools, and of course the public schools also. It is a hopeless position from a utilitarian standpoint, for private schools as a system can no more compete with the public schools than can any other private enterprise as compared with one fostered by the State. Doubtless there are some private schools exceptionally favored, and not at all shackled by financial restrictions; but I speak of them as a whole and in comparison with our system of public schools. Suppose a plan were adopted by which all children could have the benefit of the public system of education and at the same time an opportunity afforded to teach religion to those who desire it, I do not see by what right the present advocates of private schools could continue to burden a number of their fellow-citizens with a twofold taxation.

The teaching that the State has no right to educate is one of the chief obstacles to a settlement of the school controversy. Some ecclesiastics, and notably Mr. Z. Montgomery, a layman of some prominence, spread their literature in abundance, advocating exclusively parental rights. Fortunately, however, a new era has dawned; and leaders of Catholic thought are now drawing the lines of demarcation with more accuracy between the rights of the Church, of the State, and of the parent. They are showing that there is room enough for all three sources of education to be brought into action, and even then there is no danger that the human family will have been surfeited with knowledge. To have to prove the right of the State to give secular education may seem strange to some at this stage of the discussion. Most people accept that right just as they do the principle of heredity, the heliocentric system, or any other well-proven fact. The principle is in action in England, Austria, Germany, Ireland and elsewhere. The only fault the Catholic Archbishop of Dublin has to find with State education in Ireland is not with the principle itself, but with the accidental thing of absence of religious emblems from the schoolrooms. Yet when certain Catholics, representatives of progressive thought among the intellectual Catholics of this country, admitted the right of the State to educate, a furor loud in proportion to its emptiness was raised against them by the obscurantists and the obstructionists.

No one claims for the State the right to teach theology. All who understand rightly its scope and aim claim for it the right to give secular education. The phrase "secular education" has long been a bugbear to timid thinkers. There is not much to fear in the teaching of reading, writing, arithmetic and such like; there is a great deal to be feared in an age like this from the absence of such knowledge. In my seminary days a popular form of refuting certain economic theories was to say they were socialistic. To-day there are hundreds of thousands of Catholic Socialists. Minds cleared of cant perceive that a mere phrase is not a refutation, and that secular education as such, is not such a dangerous thing after all.

Some of the best writers of Catholic theology have set forth the intrinsic aim of civil government in a light clear enough to show what they teach as to State rights in education. Their teaching is: Civil government is a secular concern. Its aim is temporal good, the prosperity of the citizen as such. Suarez, an old Spanish Jesuit theologian whose voluminous writings are looked upon as hardly second in authority to those of Thomas Aquinas, writes as follows:

"The natural happiness of the perfect human community, whereof the civil legislature has the care, and the happiness of individuals as they are members of such a community, is that they may live therein peaceably and justly, and with a sufficiency of goods for the preservation and comfort of their bodily life, and with so much moral rectitude as is necessary for this external peace and happiness of the commonwealth and the continued preservation of human nature." ("*De Legibus*," III, XI, 7.)

The State deals with the temporal, looks to an external code of morality, and has nothing to do with internal acts except and in so far as they are connected with external ones. It enforces a certain measure of moral rectitude, not because theft, drunkenness and murder are violations of the Decalog, but because the external peace and happiness of the commonwealth demand it. As the object of an artist is to paint well, or of a physician to heal well, or of a professor to teach well, so the intrinsic aim of the State is to promote the temporal well-being of the people. It has no more to do with the preparation of people for the next life than has the re-

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spective callings of the artist, the physician and the professor. But as the artist is not justified in painting obscene pictures, nor the physician in doing malpractice, nor the professor in teaching immorality, so the State in advancing the material interests of its citizens must not do anything incompatible with man's final destiny as pointed out by his conscience. The aim of the State falls short of the next life. In the present order of Providence it belongs to the Christian Church to direct man in relation to life beyond the grave. This is what Thomas Aquinas had in view, and not the denial of temporal good, as the object of civil government, when he wrote:

"Man is not ordained to the political commonwealth to the full extent of all that he is and has."

Such being the object of the State, its right to give secular education becomes clear at once. In the present condition of the world, the very existence of a respectable State, to say nothing of its prosperity, demands that its subjects be educated. The State legislates regarding the secular aspects of marriage. No one thinks of denying its right there, altho all Christians admit at least some religious element in matrimony. There is a secular element in education the direction of which cannot be denied to the State. The cultivation of the intellect comes under the generic name of the common weal just as do the goods of fortune. It is a part of the right of the State to educate in sciences, literature and the arts just as it has the right to promote social virtues, to guard public wealth, to build hospitals, to open highways, to regulate child labor and such like.

"It certainly is within the province of the State," writes the Rev. Joseph Rickaby, "to prevent any parent from launching upon the world a brood of young barbarians, ready to disturb the peace of civil society." ("Ethics and Natural Law," p. 358.)

One of the mistakes of the age is to restrict too much the sphere of social authority in the moral, scientific and social orders. The genesis of this blunder is to be found in the re-action from excessive Liberalism. Those who insist so strongly on exclusive parental right seem to forget that children have rights also. They have a right to be prepared for the battle of life. This means that they have a right to an education up to a certain standpoint. How far that education should extend cannot be determined mathematically, but prudent and learned men can come to a working conclusion about it. To say that the State might abuse its power and encroach upon the domain of conscience is not much of an argument anywhere, and none at all in the United States. The abuse of a principle is not a refutation of the principle itself. It is one of those arguments which are used to cloak ignorance or incompetency and may be drawn upon with equal force against any movement however good. To obey the principle of State education because the State is apt to encroach upon religious convictions is to reject a grand and useful principle for an imaginary danger. The danger of encroachment is so remote in the United States that it is hardly worth considering.

The State, that is the representatives of this country, would not interfere with the rights of conscience if they could, and could not if they would. Religious liberty, in the fullest sense, is in the air. Catholics do not want converts by coercion, neither do Protestants. If a man's intellect be not reasonably satisfied at least in accordance with the satisfaction to be derived from the sum of probabilities I would prefer him to remain out of my Church.

When last year I advocated in *The Northwestern Chronicle*, the right of the State to educate, I was attacked by several newspapers, mostly Catholic, some Protestant, as tho I had put forward something hitherto unheard of. As a matter of fact some of the leading writers of Catholic theology and philosophy have advanced this teaching again and again. In addition to those already quoted let me add a few more, not for the purpose of making a parade of learning, but because, if ever the school question is settled in the United States the principles I am advocating must first be accepted generally. Cavagnis, a professor of Canon Law in the Pope's own seminary at Rome, concludes a closely reasoned dissertation setting forth the right of the State to educate within its own sphere, in these words:

"No one has ever denied to the State the right of establishing schools." ("*Institutiones Juris Publici Ecclesiastici*," p. 53.)

The same teaching is put forward by Cardinal Zigliara in his treatise on philosophy, which is largely used as a text book in Catholic seminaries. Dr. Bouquillon, a professor of theology in the Catholic University at Washington, elaborates this teaching at considerable length in his well-known work, "*Theologia Moralis Fundamentalis*." Other leading writers of Catholic theology such as Costa, Rosetti, Hammerstein and Sauve, teach this also. I give one more authority which will show how utterly Catholic teaching is misrepresented by Catholic writers and by others who say that the Catholic Church or even her principal theologians are opposed to giving the State any right in education. The words of the theologians of the Vatican Council are:

"The right to educate in literature and the sciences for its own legitimate end and for the common good is not denied to the civil power, and, therefore, also the right to direct these schools in as far as its legitimate end demands is not denied as belonging to the same civil power." ("*Schema de Ecclesia.*")

Compulsory education follows as a corollary from the principle that the State has a right to educate. The advocates of compulsory education do not mean that children should be compelled to go to this or that school, nor indeed to any school whatever so long as they receive an education sufficient to qualify them for citizenship. If the State has a right to exist it has the right to command the means necessary for existence. Education is one of these means. Popular education was not necessary five hundred years ago for the existence of a State. But progressive people did not live in the past, and it certainly did not contain the wisdom of the future. It were as easy and as reasonable to go to the days of the stage coach for travel, to the sickle for harvesting, to the age of manuscripts for a multiplicity of books, to the Middle Ages for estheticism, to the eleventh century for a knowledge of electricity, to Bœotia for brilliancy, as to apply what was necessary for State existence in the past as a measure for the necessities to State existence in the present. The State has a right and is under social obligation to develop its resources. There is no room for development where education does not obtain. The public safety and the chief interests of society demand an education for its members.

Those who neglect to give that education cannot complain if the State step in and compel them to give it. A law does not press upon those who freely fulfill its requirements. If parents send their children to school a compulsory law does not affect them; if they neglect this plain duty, then they deserve to be coerced. Where suffrage is universal, there education becomes more necessary. I do not see how pastors can consistently oppose compulsory education. They devote zeal and energy to the work of bringing the children of their flocks to school; they exhort parents to send the little ones to school; they go through streets and alleys in search of truants. If the State be willing to do this work, churchmen can find outlets enough for their superfluous energy. The present children of this country are her future citizens. The United States has the right to insist that these children be prepared for citizenship. Catholic journalists, and others who assert that Catholic theology is opposed to compulsory education, do a grievous wrong to their Church, and should not be regarded as the best exponents of Catholic thought. I give short extracts from two representative Catholic writers in proof of my statement. Dr. Bouquillon writes:

"Thus it [the civil power] has the right to compel parents to feed their children, yes, and to educate them according to their position." ("*Theologia Moralis*," p. 410.)

The Rev. Joseph Rickaby, the distinguished Jesuit professor from Stoneyhurst, England, says:

"Where ignorance is such a disadvantage the parent is not allowed to let his child grow up ignorant. Then if he neglects to have him taught, the State may step in with compulsory schooling." ("Catholic Philosophy," pp. 358, 359.)

Compulsory education has been tried in Germany and in England. It has done a world of good in both countries. The State Superintendent of Schools in Illinois bears enthusiastic testimony of the good it has done in that State. The position of leading Catholic writers on compulsory education does not differ with that expressed by A. Tolman Smith, a recognized representative of American thought on the school question. That writer would have compulsory education with respect to the knowledge that makes for the safety of the State and freedom with respect to that which unites the human with the divine.

Two things must be admitted by the people of this country before the school question can be settled in a manner satisfactory to all. First, the necessity of religious training; second, the right of the State to educate in secular matters. Catholics hold the first. Tho not a unit on the second, they are misrepresented by some of the lesser lights among themselves when these assert that the Catholic Church is opposed to State rights in education.

The best exponents of Catholic thought admit the right of the State to educate. Taking these two principles—the right of the State to educate in secular matters, and the almost universal admission of the necessity of religious training—the solution of the school problem becomes one of adjustment of means. Whether these means be adjusted after the fashion known as the Poughkeepsie plan or after the system in vogue in England, or in some way yet to be devised, it seems to me that such adjustments might well be made if the leaders of the various schools of thought were brought together.

ST. PAUL, MINN.

DR. SAMUEL SMILES, who has just edited the "Life of John Murray," is over seventy eight years old; but about the only signs of age in him are his white hair and beard. He began life as a doctor, took to journalism, passed to a railway secretaryship, and then wrote the story of George Stephenson's career, and so attained a foothold in literature. His books on "Self-Help," "Character" and "Thrift" have made his name known among all civilized peoples; the former has circulated to the extent of 80,000 copies in Italy alone, where the venerable author is immensely popular.

UNDERESTIMATE BY SOCIALISTS OF THE BENEFITS OF COMPETITION

AND OF THE ADVANTAGES OF PRIVATE CAPITAL;

ALSO OF THE POSSIBILITIES OF DEVELOPING THE SOCIAL SIDE OF PRIVATE PROPERTY.*

XVII.

BY RICHARD T. ELY,

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ECONOMIC and social questions differ essentially from mathematical problems. A precise, definite and undoubted answer cannot be given, but much may be said on both sides of nearly every social question that can be raised; and this is particularly the case with respect to the actual workings of competition. It must be left to the individual to place a correct estimate upon arguments for and against the desirability of competition. Of two persons understanding equally well the nature of competition, one will view it more favorably than the other, because he will attach greater importance to some factors and less importance to others. At the same time, it seems to me that socialists are inclined to underestimate the benefits which we have derived from competition in the past, the good which it is producing at the present time, and the importance of it in any future near enough to concern us.

Competition means the freedom of every individual, within certain legally established limits, to seek his own interest in economic affairs, to get the highest prices obtainable for goods and services of which he desires to dispose, and, on the other hand, to procure goods and services for the lowest price which he can induce any one to accept. These limits are the fundamental laws of the land concerning freedom of person and free contract, concerning vested interests and private property. Manifestly these fundamental institutions must modify the action of free competition very materially. For example, in the South, before the War, free competition existed, but on a basis of personal bondage, that is to say of slavery. Free competition still exists in the South, but it rests now on the basis of labor procured by what is designated as free contract. Free competition, meaning the freedom of each one to seek his own interest in his own way, means rivalry and conflict, because when several persons are seeking the same thing, if one person gets it, the others manifestly do not get it. It signifies the attempt of different persons to render the same service or to sell the same kind of commodities to a given person. If one is accepted, others must be rejected. Competition is the moving force in the struggle for existence in modern society. It has been called brutal, and so it is in many respects. It crushes human beings by the thousand, and continually throws out of the industrial field a vast amount of human rubbish, which is unable to maintain itself in the competitive world. We may take the case of manufacturers competing with one another, each one trying to secure opportunities to sell his products, and, if possible, to exclude others from the market. Other things being equal, the larger the sales the larger would be the gains of the manufacturer. But when several are trying to sell to the same person, the one who offers the goods at the lowest price will be the successful person under the system of free competition. The question which then confronts the manufacturer is this, how to produce goods at the lowest possible price, if possible at a lower price than others, and in vast quantities. As the cost of labor is the principal item in the cost of the product, the first thing which suggests itself is to reduce wages, then to extend the length of the working day, which means procuring a greater amount of labor for the same pay, then to drive labor more remorselessly, then to displace the labor of grown men by the labor of women and children, who ought not to be at work away from home at all. We might continue the enumeration of evil tendencies in this direction. Socialists have portrayed them vividly, and deserve praise for forcing these evils upon our attention. Another class of evils connected with this rivalry in buying and selling embraces those which find expression in poor quality of workmanship, in the use of inferior materials, and in the adulteration of products, all designed to deceive the ultimate purchaser and make him think that he is getting something different from that which is really offered him. "Cheap and nasty" is a phrase used to describe this tendency of competition. The deterioration of products and service under the fierce competition of modern times has often been described. The Commissioner of the German Government, who reported on the exhibit of Germany at the World's Fair held in Philadelphia, in 1876, used the words *schlecht und billig* (poor and cheap) to characterize it.

Mention has already been made of the enormous wastes of competition, and these wastes can never be left out of account in any fair treatment of socialism. The plan of Government ownership and management of natural monopolies advocated in these papers avoids a large part of these wastes, and that without recourse to socialism. On the other hand, we ought not to overlook the infinite number of little wastes possible under socialism which might more than counterbalance some of its more obvious economies. The wastefulness of

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private households and of private business establishments is now enormous, especially in the United States, where it astonishes every foreigner. Would there not be danger, however, of still greater carelessness on the part of several million of workers and consumers under socialism? I am not disposed to dogmatize on this point, but there can be no doubt that it requires most serious consideration.

On the other hand, it ought to be acknowledged freely that this competition has led to the numberless inventions and improvements in the technical processes of production which have made possible the great progress of the present century. One way of reducing the expenses of production is, to be sure, the oppression and degradation of labor; but this is only one way. Another way, which has often been successful, is improvement in production, enabling the producer to accomplish a given result with the expenditure of a smaller amount of capital and labor than previously required; and this improvement is not merely an individual gain, but is a social advantage, increasing by so much the resources of society. Many who attain brilliant success in industry even under the pressure of sharp competition have treated their industrial subordinates well, and have succeeded because they have deserved success, having contributed to progress by improvements such as have been described.

Competition likewise affords a stimulus which human nature needs. It keeps us alert and active, because we know that we will be punished with the loss of our industrial position, whatever that may be, if we allow others to get far ahead of us in the race for the material good things of life. Undoubtedly this struggle to surpass others is not ethically the highest sort of motive; but every one must feel himself the need of some kind of discipline and control, a spur to the putting forth of his best powers. Competition also may be looked at not merely as an attempt to get ahead of somebody else, but as an endeavor to render the highest social service for the smallest return. This is the best aspect of competition, and it must not be overlooked. A and B both want to sell to C a commodity. If A offers his commodity at a lower price than B is willing to take, he has rendered a greater service to C for a given return.

Competition has been supplanted recently in large portions of the industrial field by combination and partial or complete monopoly; and many of the evils from which we suffer are not the result of competition, but of the absence of competition. The objections to trusts and private monopolies are based precisely on the fact of the absence of competition, which places the consumer in their power. If we think that one grocer is asking too high a price for flour or potatoes, we have the opportunity to see if we can do better elsewhere, and the efforts of several really competing persons to sell commodities of the same kind to the same person will keep any one from deriving more than a legitimate profit on capital and a fair remuneration for labor. Moreover, the danger of loss of opportunity to make at least fair profits and fair wages tends to secure polite and attentive treatment. When, however, we do not like the price charged for gas and believe that it is exorbitant, our only recourse usually is to stop the use of it. It is not merely that, but when we have every reason to believe that we are charged with more gas than we actually consume, we must submit to be robbed because the single gas company will otherwise shut off the supply, and any remedy for the sufferer is too difficult to be practically available. And how unceremonious, brusque, and even impudent are the agents of private monopolies! If competition is brutal we must remember that its absence is monopoly, and the experience of history pronounces monopoly odious.

I have stated that some of the evils from which we suffer are due, not to competition, but to the absence of competition; but it may be replied that competition in its very nature is self-annihilating, that it must sooner or later perish and make way for combination and monopoly. If this is true without exception, then I think there is nothing left for us but to accept the solution of socialism, which means monopoly controlled by the people and for the people. However, while there are pursuits which are by virtue of their own inherent properties monopolies, and may consequently be called natural monopolies, it is not apparent that there is an inevitable tendency toward monopoly in other kinds of businesses when these natural monopolies are owned and managed by the community in the interests of all. In the field of natural monopoly it is true that competition soon works its own destruction, but in the remainder of the industrial field, which is by far the greater proportion of the whole, we have to consider whether we will endeavor to retain the benefits of competition, making a strong effort to remove or mitigate its evils so far as possible, or abandon the advantages of competition and substitute socialism—an untried remedy involving uncertainties and dangers of its own. Socialists have not thus far succeeded in satisfying many of us that any method has yet been devised to furnish a sufficient substitute for the stimulus of competition, which braces and develops those who are fit for it. We must remember that free competition is by no means an ideal; and I can conceive nothing more Utopian than to anticipate that a time will ever come when it will be so developed as to produce equal and exact justice. Such an anticipation involves earthly conditions which never will exist, and human beings of a kind which there is no reason to anticipate will ever live in this world.

Closely connected with the foregoing may be mentioned the underestimate of the advantages of private capital. The ownership of private capital places upon capitalists a great responsibility. It tends to render them cautious, yet bold with prudence, and trains them to study the needs of people and to endeavor to satisfy these needs with the smallest expenditure of labor and capital. Capital is a social force, and it may be easily wasted; but individual ownership makes him pay a heavy penalty who is indiscreet in the investment of capital. Private capital with individual responsibility may take risks which would hardly be proper for socialized capital. A private capitalist believes that he has discovered a new and fruitful field for the investment of capital, but the risk involved in the investment is great, counterbalanced by a large gain in case of success. As so heavy a penalty as the loss of his capital awaits a capitalist if he is unsuccessful, he will put forward every effort to make his enterprise a success, and he is allowed to go forward in his enterprise, whereas he would not be warranted in expecting the representatives of the people to trust him with public capital in a precarious undertaking which would not result in any serious loss and suffering to him in case he should fail. This is only a very small part of what may be said about capital considered as a social force, but it is a part which ought not to be overlooked in estimating the good features of our present industrial system.

Private property has two sides, the social and the individual. There never has been and there never can be such a thing as an absolute right of private property. It is always limited by reason of its social destination. Private property is not instituted for the sake of the individual, but for the sake of society as a whole. Portions of the earth's surface have been fenced off and made the private property of individuals because it is supposed that private property in land is socially more beneficial than common property. This social origin, however, of private property, and the social functions of private property, have not been generally sufficiently appreciated; and they have not been adequately developed in modern legislation. Socialists might find more grounds for a justification of private property, for upholding private property in the instruments of production, if they understood clearly the social side of private property, and the possibility of developing still further the social side of this essentially social institution.

Fine Arts.

THE LADIES' SALON.

BY AGNES FARLEY MILLAR.

MUCH has been said, and much has been written—chiefly, I fear, in a mocking spirit—about the exhibition held annually by women painters in Paris. Truth to tell, it has at times been but a sorry show. Why it would be hard to say, for at the *Salon* at the *Palais de l'Industrie* the women generally come out remarkably well. Perhaps it is because the strongest among them reserve themselves for the great exhibition in May, and don't care to exhibit earlier. Certainly on the list of the Ladies' Association we do not find the names of the most distinguished. Madeleine Lemaire, Louise Abbema, Miss Gardiner, Miss Klumke, and many others, are conspicuous by their absence. The last two or three years, however, things have gone better with the brave little society, and this year I am glad to say that it is a pleasure to visit their gallery, and a pleasure to write about it.

This society, whose title *in extenso* is The Union of Women Painters and Sculptors, but which is more generally known by the shorter name of The Ladies' Salon, has been in existence ten years. The exhibition is held in the left wing of the *Palais de l'Industrie*, and includes about eight hundred oils, water colors and pastels. On the opening day, President and Madame Carnot paid a visit to the exhibition early in the afternoon. They were received by Mme. Leon Bertaus, who was one of the principal instigators of the society, and who now acts as its *présidente*. Both Mons. and Mme. Carnot showed themselves deeply interested, not only in the pictures but in the inner workings of the society; Mme. Carnot especially was most anxious to know of what practical use the association is to young and struggling artists. She appeared very satisfied with Mme. Bertaus's explanation.

One thing I noticed, and I must say with regret; the impressionist school seems to have many disciples among women. When I am told that this is the school of the future, and that some day all pictures will be painted in blots and dabs, I feel thankful that human life is limited. Who among us could contemplate calmly the annual spring exhibitions hung from end to end with the purple horrors impressionists adore? I will admit that here and there is a genius who succeeds in conveying a marvelous effect of atmosphere; but these geniuses are rare, and from the productions of the rank and file one turns in shuddering horror. I think I would almost—mind I don't say *quite*—have the imitators of the Burne-Jones-Rossetti school, with their impossible necks and pouting lips. I wonder what the women impressionists are like personally? I have never met one, and I can't imagine one. The men we know from afar off by their hats and by their neckties; the women also must have some distinguishing mark, did one but know it. I am sorry that so few Americans belong to this society, and I would strongly urge any who are in Paris to make themselves acquainted with its rules. It ought to be to women what the Volney and Mirlitons are to men. They have only to write to or call on Mme. Bertaus, and she will supply all information.

Miss Lucy Lee Robbins sends three pictures. That she has gone through long and careful training is evident in her work. Her study from the nude, of a young woman with averted head, is very strong and very clever. It is not difficult to see who is Miss Lee Robbins's master—the red hair of the model and the blue-white flesh tones remind one very forcibly of Henner—still the imitation of the great Alsatian is not slavish, and there is much that is original in Miss Robbins's work. "Sunday morning," another of her pictures, came in for much favorable comment. I don't quite see the reason why it should be Sunday any more than Saturday morning—unless we may suppose that the bright-faced, mischievous-looking girl is going to church and that the long, dark cloak and blue dress are her Sunday clothes.

Mrs. Leslie Cotton, who for the last two years has been steadily making a reputation for herself over here, sends two pastels. One a red-haired woman, clothed in red and posed against a background in indigo blue, is peculiar, not altogether pleasing, but strong, and shows good modeling. Originality should never be pushed to the verge of eccentricity; and exceptions in art, as in literature, are generally failures.

As usual in a woman's exhibition, there are a great many flower and fruit pieces. Miss Katherine Greatorex sends some good chrysanthemums; Mlle. Mélanie Mill's "Snowball" is an extremely clever study in white; but of the flowers perhaps Mme. Bertha Perrée's "Roses" is the best of all.

The portraits are decidedly above the average this year. Mme. Trés de Beaufond's "Portrait of Mlle. Olga X," a sweet-faced girl at a piano, is very charming, full of delicacy and grace.

Mlle. Tabelle Doré shows the head of a hard featured, rugged old peasant, clad in a blouse; this is without doubt the strongest head in the exhibition, the characteristic shape of the old man's head, the weather-beaten flesh tones, and, above all, the shrewd twinkle in the eyes, have been most admirably rendered; it is a picture of great promise, and we may confidently expect still better work from the young artist.

Miss Margaret Turner's works show talent; but she is also suffering from the desire to be too original, and only succeeds in being weird.

Among the pastels are many very charming things. Women meet with much success in this branch of art, and I rejoice to see that it is rapidly gaining ground among them. It is not as easy as it looks, and for this reason, I fear, many have abandoned it; but, after all, the difficulties are not greater than those to be met with in the use of water-colors, and with pastels, once a certain proficiency acquired, the most delicious results may be obtained, most particularly in children's portraits. Mlle. L'Hermeront shows a head of a beautiful, fair woman in pastel, and Mlle. Ruffin a study of a Chinese woman.

There are but few animal pictures in the exhibition. Madame Romer has a pretty and graceful kitten and Mlle. Lotz a fine study of a horse's head; her second picture is more ambitious, a yoke of Auvergne oxen plowing; the cattle are strong and cleverly painted and show great talent.

The Mirlitons, the second fashionable club exhibition, and rival of the Volney, is, of course, as essentially masculine as the *Union des Femmes*, is essentially feminine, yet one is not overwhelmed, this year, at any rate, by the immense superiority of the talent displayed. I do not mean to infer that the men have gone back, but that the women have gone forward. Of course one looks in vain among the women's painting for anything to compare with Carolus Duran's splendid portrait of a man, at the Mirlitons; but, as I said at the beginning, the strongest women artists carefully refrain from exhibiting at the *Union des Femmes*. Carolus Duran's second picture is not only displeasing, but hideous. Of course the master could not paint anything wholly bad, and, in this, as in everything else which comes from his brush, there is vigor and absolute knowledge of the technique of his subject; but th modeling is coarse, the coloring crude, and the subject worn out. A woman sits with her back toward us, and her nose apparently glued to a copper colored plush wall, out of which a bit of stuff has been cut so as to allow us to see a patch of blue, presumably the sea, beyond. Bonnat sends a superb portrait of the Duc d'Aumale.

Bridgman, the indefatigable, who finds means to be represented and *well* represented at every exhibition, sends two canvases—the most important, "A Game at Tennis." I imagine it to have been painted in Brittany, perhaps at Dinard. The composition is animated and well grouped. In the foreground is a young woman in violet. She is seated, and turns her back to the public, while she talks to another young woman and a young man, who lies at full length on the grass. In the background are the courts and the players. The picture is not, perhaps, of the first importance. Mr. Bridgman has given us much in every way better. Still, it is, to quote a French critic: "*Honnête et bien travaillé.*" The second picture—a child's head, life size—is not pleasing; the flesh is dull and muddy, and the hair lifeless.

Humphrey Moore comes forward again with his Japanese. It is difficult to criticise this kind of work. We who have not lived in Japan find it hard to realize that these high blue skies, these stiff green trees, and these gorgeously clad, strange little personages, are taken from life; they look too much as if they had come off our screens and our tea caddies. We shall no doubt get used to them in time, as we are used to Mr. Weeks's rajahs and Mr. Moaler's Indians. This particular picture at the Mirlitons is long and narrow; in the background is a pagoda, and in the foreground a group of acrobats; to the right a collection of individuals in diverse attitudes—it is all of it clever, but I imagine more interesting to the artist himself than to any one else.

PARIS, FRANCE.

XUM

Sanitary.

THE SEVENTH INTERNATIONAL CONGRESS OF HYGIENE AND DEMOGRAPHY.

THERE is to be held in London, England, from August 10th to 17th of this year, a Sanitary Congress which, in its breadth and the magnificent preparations therefor, is a great evidence of the wonderful hold that sanitary science and art have taken upon professional and public opinion. The first five of these congresses were but little more than meetings of from fifty to a hundred representative men, who had caught glimpses of the coming light and were working in these directions. The last one gathered together nearly two thousand physicians and sanitarians, and now this London Congress bids fair, in its ability and results, to rival the great Medical Congress held in London in 1881. It is under the Presidency of Sir Joseph Fayrer, who both in India and England has acquired great reputation by his contributions to sanitary science. The honorary President is the Prince of Wales, and the Queen has allowed the use of her name as patron. Besides the general meetings the Congress will be divided into sections. Altho the program of papers is not yet complete a few notes as to the various sections will give some idea of the field of inquiry, and show how worthy the Congress is of the attention and attendance of American sanitarians.

In the section of Preventive Medicine, after a short address by the President Sir Joseph Fayrer, a discussion on "The Mode of Preventing the Spread of Epidemic Disease from one Country to the Other" will be opened by Surgeon General Cunningham, and Dr. Taylor of New York.

A discussion on "Diphtheria, with special reference to its distribution and to the need for comprehensive and systematic Inquiry into the causes of its prevalence in certain countries or parts of countries," will be opened by Dr. E. Seaton, of London, and by Dr. Hewitt, of Minneapolis. A discussion on "The Relation of Alcoholism to Public Health, and the Methods to be adopted for its Prevention," will be opened by Sir Dyce Duckworth.

The two main topics selected for discussion by the section of Bacteriology are; (1) Immunity—Natural Occurrence and Artificial Production; (2) Tuberculosis in Man and Animals. This second discussion will be held in conjunction with section III (Relation of the Diseases of Animals to those of Man). Papers are also invited on the general characteristics—morphological, biological and chemical—of micro-organisms; on the relation of micro-organism to specific infective diseases and on the action of disinfectants.

In the section on The Relations of the Diseases of Animals to those of Man, papers will be read on the "Propagation and Prevention of Rabies," by Dr. George Fleming, and Mr. Victor Horsley, an officer of the Pasteur Institution; on "Animal Parasites Communicable to Man," by Prof. G. T. Brown, Professor Ralliet, of Alford, and Dr. Corsten of Amsterdam; on the "Alleged Danger of Consuming the Apparently Healthy Meat and Milk of Tuberculous Animals," by Dr. J. B. McFadyean, Dr. G. Sims Woodhead, and Professor Bang of Copenhagen; on the "Infection of Food," by Dr. Edward Ballard; on the "Regulation of Milk Supplies with a View to the Prevention of Disease," by Dr. J. B. Bussell and Dr. Ostertag of Berlin; on the "Inspection of Meat with regard to the Prevention of Disease," by Mr. Francis Vacher; on the "Infectious Diseases of Animals Communicable from Animals to Man, or *Vice Versâ*," by Dr. Edgar Crookshank and Prof. E. Perroncito, of Turin; on "Anthrax and its Relations to Workers in Various Trades," by Mr. W. Dugnid and Professor Chauveau, of Paris; and on "Veterinary Hygiene" by Mr. F. Smith.

In the section of Infancy, Childhood and School Life, the subjects to be discussed are: "The Classes of Children to be dealt with, the Modes of Distinguishing these Classes, and of Observing and Studying their Conditions."

In the section of Architecture in Relation to Hygiene, the main topic to be discussed will be the Laying out and Extension of Towns, and the methods of construction of private dwellings, of artisans' and laborers' dwellings, common lodging houses, trade premises, and public buildings.

In the section of State Hygiene a large number of topics have been selected, including The Organization of a State Health Department, Relative Duties of Individuals and Communities; the Education, Position and Duties of Health Officer of all Grades; the Notice of Infectious Diseases, the Disposal of the Dead, and The Position of Sanitary Science and Practice in Different Countries.

It is arranged that a special meeting of the Congress shall be held to consider the education and registration of plumbers in relation to the public health.

In the division of Demography the topics suggested for discussion are; Marriage and Birth, Disease, Death, Occupation, Race and Locality, Change in Population, Food and Anthropometry. In regard to entertainments, the city have voted £3,000 for a conversazione at the Guildhall; the College of Physicians has decided to entertain the Congress at the College in Pall-Mall; the Zoological and Botanic Societies have thrown open their gardens to members of the Congress.

It will be seen that both in its scientific and social appointments the Congress is of the highest order, and it will, no doubt, bring together prominent sanitary workers from all lands. Such meetings are of the highest importance, both because of the inspiration derived from meeting those of recognized authority on the various questions relating to public health, and because the papers and discussions summarize the most recent accepted opinions in the various departments of sanitary progress.

There are certain departments of sanitary science and administration which are in a process of transition. Epidemiology and especially bacteriology are being studied with an energy which promises well as to ultimate results Some of the enthusiastic workers have no doubt been mistaken as to their observations or too rapid in their conclusions. It is only by bringing the studies and opinions of individual workers into the broad light of intelligent discussion that we avoid fallacies and finally establish truth.

Science.

WHETHER seeds can or cannot preserve their vitality for lengthened periods depends as much or more on external than inherent conditions; and it is more and more a tendency of scientific belief, that under some conditions a seed which would lose its vital power in a year or two, may, under other conditions, continue vital for an indefinite period. It is still a mooted question whether the "mummy seeds" which people who travel in Egypt, bring home with them, have really been in existence for a couple of thousand years, or are the skillful work of impostors which abound in the classic land as well as in our own. It is said that so skillfully is the imposition practiced that the mummy wheat can be made to roll out of mummy wrappings even before your eyes. But undoubted facts are accumulating, showing long life in unexpected instances. Under ice sheets, plants as well as seeds, will live for years. A remarkable instance occurs, in connection with a species of cypress, a native of California. Coulter, a collector in California, had his herbarium in the Glasnevin Gardens, near Dublin, and twenty-one years after a seed was taken from a dried specimen which produced the living plant.

....Our knowledge of the nature of vision in gastropod mollusks has hitherto been very scanty, no observations having been made since those of Lespès in 1851. Willem of Ghent, however, has just presented a paper on the subject to the French Academy, containing the following interesting results, which we translate: 1. Snails possess a well developed power of touch, permitting them to perceive feeble jars of the soil beneath, and slight movements of the surrounding media. 2. They see very badly and direct their movements principally by means of the senses of smell and touch. They form a confused image of large objects at an estimated distance of about a centimeter (.40 inch). They clearly distinguish the form of objects, only at a distance of *one or two millimeters*. 3. The fresh water snails do not have distinct vision at any distance. 4. There do not exist in mollusks a special vision of movements, such as insects possess. In general pulmonate mollusks respond to the action of light, in a degree differing in different species. They have dermatoptic perceptions, which vary much in intensity in different species.

....While at Palm Beach, Lake Worth, Florida, in March last, Mr. Franz Kinzel informed the writer that a bird new to the Florida and Gulf Coast, had been shot this winter at Jupiter Inlet, during the first week in January. It was identified by Mr. Kinzel, who is an excellent botanist, and also interested in zoology, as the groove-billed ani (*Crotophaga sulcirostrist Swainson*). In Ridgeway's work on birds this species is said to have been collected on the lower Rio Grande Valley in Texas, and to extend from Lower California to Peru. This appears to be the first instance of its occurrence so far to the eastward. It may be mentioned that Jupiter Inlet is within the tropical belt of Florida. This bird belongs to the cuckoo family, and its congener, the "ani," inhabits the West Indies and eastern South America.

....A skin of a very rare and remarkable bear-like animal (*Æluropus melanoleucus*) has been brought from the Chinese province of Kansu to St. Petersburg by two Russian explorers. The only other specimen is in the Paris museum. It lives in Western China at an elevation of from 10,000 to 12,000 feet, where it inhabits the Bamboo thickets, and is known by the natives as the white or spotted bear.

School and College.

THE circulars for the summer session of the Chautauqua College of Liberal Arts and the Schools of Sacred Literature show a list of instructors in both departments larger than in previous years. The College offers fifty-one distinct courses in the various subjects taught in colleges of a high grade, and the Schools of Sacred Literature offer about as many more on biblical subjects. On the faculty in the latter are: Profs. Herbert B. Adams and Richard T. Ely, of Johns Hopkins University; George S. Burroughs, of Amherst; William Henry Green, of Princeton; William R. Harper and Thomas L. Seymour, of Yale; Martin L. D'Ooge, of the University of Michigan; Bishop John H. Vincent; and Dr. Jesse L. Hurlbut. The work outlined includes courses in the Bible in English, Hebrew, Greek and the Ancient Versions; in Biblical Literature, History and Theology; and in the Hebrew, Assyrian, Arabic, Syriac and New Testament Greek languages.

....Mr. Benjamin Thompson, of Durham, N. H., has by his will given more than four hundred thousand dollars, which, by good management, may rise to half a million dollars, for an agricultural college, to be established in Durham, a seacoast town near Dover. The State authorities have decided to remove the rather scantily endowed agricultural college from Hanover to Durham, which will give the institution the endowment from the sale of United States lands, and greatly enlarge the facilities for giving a scientific or agricultural education to the sons of the mechanics and farmers of New Hampshire. This is the largest gift ever made by a New Hampshire man for education, and surpasses the amount given by Mr. Phillips to Phillips Academy.

....The Bavarian Government has decided to inaugurate some reforms in the three universities of that kingdom—Munich, Erlangen and Würzburg. The lectures of the winter term will begin in the first week of November, and end in the third of March; those of the summer term will begin one month later, and close with the end of July. The Christmas recess covers two weeks, and the Pentecost recess three days. The students are allowed to take all their philosophical lectures in the first year, or to distribute them over the first three years. At least eight regular courses of lectures must be taken by the student during these three years. The time spent at non-German universities will not be counted, unless this attendance has been sanctioned by the Minister of Education. The regular pay for lectures is four marks for each hour given during the weeks in the course. Only in exceptional cases, to be decided by a special Commission, can a student be excused from paying his lecture fees.

....It is stated that Stanford University, which is to be opened at Palo Alto, Cal., is to be free to all students. This is the result, we understand, of criticisms made on the charge for tuition. These criticisms have so impressed Senator Stanford that he has resolved to make the university free. It is further stated that this change of plan will necessitate a reduction in the corps of professors, and the faculty will begin with fifteen instead of thirty, as was originally intended. Large salaries will not be paid to any of the faculty, except the president.

....Adolph Cohn, formerly instructor in French at Harvard, has been appointed professor of Romance Languages and Literature in Columbia College, to succeed Charles Sprague Smith.

....The Creek Nation in the Indian Territory has now a larger per capita school fund than any other people on the earth. They are not, however, the best educated.

Personalities.

....Adolph Sutro, whose great mining tunnel, if nothing else, has made him famous, is eccentric but very kind, especially to his employés. When complaint is made of any of his workmen whom he knows, he immediately pleads their cause, alleging possible fatigue or a dependent family as reasons for forbearance. One evening some of his relatives and friends were driven homeward by his coachman, and Master John spilled the occupants out of the carriage in some inexplicable way. He never reported the matter to his master, but one of the party, a lady, and a relative of Mr. Sutro, vowed vengeance. She met Mr. Sutro and said to him: "Mr. Sutro, do you know that your coachman was drunk the night he drove us home?" Instead of getting annoyed, Mr. Sutro calmly replied: "Well, it was a cold night, now I come to think of it; too cold a night for the horses to be taken out. Yes, it was cold and late." The lady felt that the tables were beginning to turn on her, and she thought that she would make a change in her favor. "Yes, and he upset us near the park, he was so drunk." "Now, is it not strange," said Mr. Sutro, placidly, "that I was just thinking about Fergusson? He is such a good and faithful man. A good driver, too. I shall most certainly raise his salary. I am glad you reminded me of him."

... Miss Hawker, the author of "Mademoiselle Ixe," has shown her sympathy with the Society of Friends of Russian Freedom in a more substantial fashion still; for she has contributed to the Society's funds the first fruits of her profits from her successful Nihilistic novel, which everybody (Mr. Gladstone included) has been reading and talking about. Not the least noteworthy feature of this remarkable book is that Miss Hawker, an Englishwoman, living, it would seem, in a peaceful English rural district, should have been able to draw with so tense and powerful a touch the sorrows and dangers endured by those whom the world knows as "Nihilists." Almost the only solecism she has committed is (as has been pointed out by Felix Volkhorsky) that of making the Russian patriot seek to influence her young girl-friend toward a marriage with her wealthy lover, dwelling, not only on the possible happiness to be derived therefrom, but on the obvious worldly advantages. This may be right, artistically; but no Russian Nihilist would have used such an argument. Miss Hawker, who is no longer in her first youth, makes her home at Whitchurch, in Hants, a small country village not very far from Winchester.

....While Chauncey M. Depew is one of the pleasantest men to interview, it has frequently been noticed that he never encourages the interviewer to stay in his presence for any length of time by inviting him to sit down. Mr. Depew's desk stands pretty near the center of his large office, and never is any vacant chair found within twenty feet of it. Mr. Depew will lean back in his comfortable armchair and pour out anecdote, story and witticism without end; but he never invites his listener to sit down. After the latter has shifted his weight from one foot to the other a dozen times and begins to feel tired, he looks around in vain for a chair. There is none near enough to reach without interrupting Mr. Depew's flow of talk; and as this would be impolite and possibly followed by grave consequences, the interviewer feels compelled to stand patiently through it all. Whether this is the result of accident or design, Mr. Depew has never been known to make an exception.

....Persons with money, who like to fit new houses with old mantels and doors, regard one block of Charlton Street, in this city, with feelings that no other street arouses. It is the block between Hudson and Macdougal Streets—an old block, but in as prime a condition as an ancient coin taken fresh from the mint and stored away. It is worth visiting, because it shows what was considered a very fine quarter in New York half century ago. There are the sunken areas, the high stoops half framed between heavy, ornate railings, the carved doors with carved and fluted pillars at the sides, the fancy fanlights and sidelights, the great dormer windows jutting from the roofs, and, last of all, the private alleyways between the houses. Even to day, the effect is of a proud and stately, almost elegant street. And what a wealth of old fittings, ay, and of old furniture, is stored away there to wax greater and greater in value!

XUM

....Pelagic, the Servian Anarchist, has traveled between Belgrade and Sofia for the last three months at the expense of the Servian and Bulgarian Governments. Servia expelled him for the publication of a revolutionary pamphlet, and gave him a ticket to the Bulgarian capital. Bulgaria promptly gave him a return ticket and started him back. This sort of thing has been repeated ten times, and the end is not yet.

Music.

BY E. IRENÆUS STEVENSON.

IN running over the date-books and the heaped-up pile of programs for the musical season's busiest course, to which a relatively tame summer period now succeeds, the notion grows that not so much music itself has given the past six or seven months interest, as sundry incidents very intimately connected with the musical activity of the city, and each rather aside from what has been accomplished on the stage of the concert room or the opera house. A somewhat severe censor lately referred to New York's 1890-'91 season as something "of which one tried to make the most, but could not come near to making the best." There is reason in the saying. Five occurrences are most notable. First, the resignation of Theodore Thomas from the conductorship of the Philharmonic Society of New York, one of the exigencies rising from his contract to undertake a coming three years' work in Chicago. Second, the complementary election of Anton Seidl to succeed Mr. Thomas in the Philharmonic. Third, the unexpected resolution among the directors of the Metropolitan Opera House not to continue performances of opera with a German company at their house next year (the eighth season), but to try the experiment of French or Italian artists and of an Italian repertory chiefly of French or Italian works—"farming-out" the winter to Mr. Henry E. Abbey, as responsible for its interest and success. Fourth, the opening of the spacious and costly new Music Hall on Fifty-seventh Street and Seventh Avenue, dedicated early last month in a series of concerts by the Symphony and Oratorio societies, for whose special use that beautiful edifice has been erected. Fifth, the brief visit of Mr. Peter Tschaikowsky to this city, made in connection with the concerts last named. And to these five noteworthy matters a sixth may be added—included by courtesy in a New York record—the decease of the Brooklyn Philharmonic Society as a practical, musical organization; the series of concerts by the Boston Symphony Orchestra, being contracted for, to supply next winter's functional series of entertainments. It will be observed that this list of occurrences is charged with significance for next year and for coming seasons, and that it furnishes lines of demarcation that are likely to prove exceedingly distinct, and hints from which prophecies are easily drawn out.

In the many orchestral concerts coming in their regular course for 1890-'91, whether from the Philharmonic or Symphony Societies, the Boston Symphony Orchestra, or the usual considerable supply detached from these sets, few have been the novelties of interest. Even the choice of familiar program numbers has lacked attractiveness with a rather peculiar significance. The spring and summer of 1890 was not prolific in new music by the prominent composers of the day. The race for the newest scores of symphonies, overtures, concertos, suites and the like, from the pens of about fifteen or twenty notable men in European mu-ical centers, is apt to be extremely keen among New York conductors. This winter the market's stock was at most small, and it resulted in comparatively a beggarly handful. For one point, this past season is the first among many in which as a matter of surprising fact not one single brand-new symphony has been played in New York City! And as to absolute novelties, the list included only "Prometheus Vinctus," by Carl Goldmark; a violin concerto (introduced here through Mr. Nikisch and his band), by the same; Rubinstein's weak overture, "Antony and Cleopatra," and his rugged and prolix "Ivan the Terrible," further called a "character-picture"; Tschaikowsky's "Hamlet" overture-fantasia; Joachim's latest violin concerto (played by Mrs. Urso), and a pianoforte concerto by Mr. Richard Burmeister, brought out by him at a Symphony Society concert. At another of the Symphony Society's concerts was sung for the first time here the long duet between *Brünnhilde* and her sister-valkyr in the first act of the "Dusk of the Gods," which has always been omitted from the Metropolitan's many representations of the music drama on the plea of length—and quite judiciously. In the above grouping are found all the emphatic novelties of our orchestral season. It will be seen that productively it has not been brilliant.

Chorally the flatness still more is apparent. The Oratorio Society is the largest and most responsible and most capable local body to take care of that interest in the city. Long and early preparations for the Dedication Festival of the New Music Hall made the Oratorio Society's winter an abortive one. A couple of well-worn works were sung. The revival of the New York Chorus Society from its repose of several years was accomplished by C. Mortimer Wiske, but with no material effect of a galvanic sort on the winter. The Church Choral Society gave two interesting concerts; and this new and valuable organization promises to be a more efficient factor in New York's entertainments in coming years. The department of choral sacred music yet is ill represented in this city. The field is great and noble; that which can be done in it is of the highest significance and, relatively, it will be novel work here. A great range of church music and of oratorios, cantatas and generally of profoundly valuable and interesting material, from Palestrina to Brahms, remains at the service of any large, strong, vigorously developed choral society that will rise up and really take hold of what can be done and should be done, with a conductor able to lead them in study and in public performance. The Oratorio Society needs a rival badly. Over and over again comes the complaint that musical criticism regards music only from the secular side. Those who makes this reproach do not know how one-sided a matter in this respect music is and how unsatisfactory in this important respect at present is the status of music in this city. There is a very distinct future for a really efficient Sacred Harmonic Society of New York that "means business." To resume—the Metropolitan Society, directed by Mr. Chapman, made a particular matter of bringing out an oratorio by Mr. Maximilian Vogrich. "The Captivity," the characteristics of which did not prove worth the pains. As to other numerous and more or less efficient vocal societies and clubs in the town, their qualities are to be weighed chiefly in private concerts for invited guests, and this season such examples as the Mendelssohn Glee, the Musurgia, the Mozart, the Rubinstein and the like have pleased rather than edified, and again have added to a half year that species of entertainments with which fashionable patrons are familiar and usually best pleased.

Operatically, interest centered inself for a seventh year on the sixty-five or seventy performances at the Metropolitan. They were given by an exceedingly efficient German company, provided by the directors through Mr. Stanton, the secretary. The singers included Mrs. Antonia Mielke, Mrs. Marie Ritter-Goetze, Miss Marie Jahn, Mrs. Minnie Hauk-Wartegg, Miss Charlotte Huhn and the Messrs. Heinrich Gudehus, Andreas Dippel, Theodore Reichmann, Emil Fisher and Conrad Behrens, as principals. It was altogether the most satisfactory aggregate of German singers that has ever been heard here, and a very strong troupe for any opera house anywhere. The repertory was pledged considerably to a general, a catholic, and a non-Wagnerian season. This last came in deference to the tastes of some of the stockholders and to the advice of those persons who frequently insisted that the Metropolitan was going astray from the broad path of its musical duty in devoting itself so liberally to Wagner, as the expense of representative schools of music preceding him and at the expense of a proper recognition of vital and contemporary operatic work—as influenced by Wagner in Germany and out of it. Two highly interesting novelties, "Franchetti's "Azrael" and Smareglia's "Vassal of Szigeth" were produced. But in the hight of the season came the above mentioned vote of the Directors. German opera and opera in German was to be given over, at least for 1891-'92. As neither the "Azrael" nor "Vassal" had been given in accordance with their merits they had not been successful pecuniarily. A lamentable mistake had been made in bringing out a third novelty, "Diana of Solange," by the Duke of Coburg—this incident was one of the season's real mysteries. The repertory at once was resolved into a Wagnerian one, which the enthusiastic German patronage of the Metropolitan and the strong local interest in Wagner could be trusted to again support cordially. Such Wagnerian favorite operas and music-dramas were, as a general matter, most admirably sung. Vocally, we have had no finer, few nearly as fine, performances. In scenes and spectacle they were usually beneath criticism—so little in accord with the Wagnerian models, were the stage pictures, effects and management—a seven years-long charge against the Opera House. The houses were crowded, and a large pecuniary recoup was made by the management. The season, nevertheless, closed with a deficiency in excess of fifty thousand dollars, as last week set forth in this paper. Whether such a deficiency and whether the "change of base" on the part of the Directors would have come if a thorough-going re-enforcement of the repertory had been carried out, first and last and if the Wagner policy had been suitably bulanced (and it must be observed that this is said with all enthusiasm for the magnificent works of that mighty art-reformer when introduced in their proper proportion in what is our national opera house) is a question to be balanced against another one, debating how far the deficiency arose from a failure, let us say, to devote the season, arbitrarily, entirely and solely to Wagnerian operas and music-dramas, first and last. For some years it has seemed as if the financial exigencies of the Metropolitan have obliged it to hold to Wagner, well sung and badly mounted, as its ledger's main dependence; and that less a matter of art than a financial policy and convenience came in this supplying Wagner to the Wagnerian patronage of the Metropolitan, without more than half-hearted attempts to put by degrees and impressively before New York a long list of classic and modern works of high value and interest. Thus much for the seventh German season of the Metropolitan. To predict what will follow the present radical lapse is impossible.

The departments of chamber music, light opera, recitals, vocal or instrumental and miscellaneous incidents, have offered nothing requiring representation in so brief a review as the present. A word is due the interesting concerts of new music by American musicians, given by the Composers' Club, with large and fashionable audiences. Mr. Tschaikowsky, Mr. Xaver Scharwenka, Mr Vladimir de Pachmann and Mrs. de Pachmann, Franz Rummel, Mr. Arthur Friedheim and Mr. Charles Santley have been among the season's guests—for the first time except in the instances of Mr. Rummel, Mr. and Mrs. de Pachmann and Mr. Santley. The spring assortment of pianoforte recitals proved uncommonly liberal from the presence of so many players. Succeeding to them came the six concerts, in which were prominent the services of the Symphony Society and the Oratorio Society and the conductorship of Mr. Walter Damrosch and Mr. Tschaikowsky, arranged in public dedication of the new Music Hall. The week's series achieved a popular success and tested the Music Hall very efficiently as to its acoustics and capacity for accommodating large audiences at our largest musical entertainments. With general discussion of and interest in that matter the season has closed. The usual orchestral concerts at Brighton Beach, under Mr. Seidl, and a month-long set of daily concerts by Mr. Theodore Thomas and his orchestra, in the Madison Square Garden (prior to the conductor's going to Chicago for three years), will begin very shortly; and supply an ample amount of standard music for the summer time that has become less and less an interregnum in New York's musical year.

The usual intermission of this department occurs with this issue of the paper.

News of the Week.

DOMESTIC.

A FARMER'S convention held in Columbus, Ohio, May 27th, urge equal and fair distribution of taxation on all forms of wealth, a system of school books at actual cost, suppression of all traffic in intoxicating liquors, suppression of free railroad passes to Government officials, an issue of not less than fifty dollars per capita of full legal-tender money. The proposition for an independent Third Party nomination was rejected, but great dissatisfaction was expressed with Senator Sherman and Mr. McKinley.

....It is reported that the "Itata" met the "Esmeralda" on May 15th, transferred her cargo and sailed to Melbourne, Australia. The "Charleston" is at Callao, Peru. Agents of the insurgents have an interview with Minister Reid at Paris, seeking recognition from the United States Government and promising full reparation for the escape of the "Itata."

....The Department of State at Washington issued May 29th a circular letter, to be presented by the American Ministers abroad to the foreign Governments announcing the passage of the International Copyright Bill, which will go into effect on the acceptance of its principle and the passage of appropriate laws by foreign Governments.

....The various transatlantic steamship companies have warned their agents in Europe to be careful in their acceptance of applicants for passage to this country. The North German Lloyd company gives notice to its agent that it will charge them $21 for every person accepted by them and returned by the United States Government.

....The Legislature of Rhode Island meeting in Grand Committee May 26th, elected H. W. Ladd, the Republican candidate for Governor. The other Republican candidates for State officers were also elected.

....The Metropolitan Museum of Art in New York was opened to the public for the first time May 31st, on Sunday afternoon. It was estimated that 10,000 people visited it.

....The United States Supreme Court gave a decision May 25th that the Original Package Law passed by the last Congress was constitutional.

FOREIGN.

....A bill was introduced in Parliament by the British Government on May 29th to prohibit British subjects from catching seals in Bering Sea during a closed season, to extend for a period the limits of which were not stated but which it was understood would be one year. This decision is interpreted to mean that the British Government is preparing to accept the conditions suggested by the President as a preliminary to arbitration, especially as the statement was made that this harmonized the action of the British Government with that of the United States. Complete statements awaited information on certain points from Washington.

....The International Peace Congress met at Milan, May 30th. It took the ground that the dispute between the United States and Italy on the New Orleans question should be referred to the International Institute at Ghent for arbitration. An invitation from the Boston Peace Society to hold an International Peace Congress at Chicago during the Columbian Fair in that city, was received and accepted.

....Charges having been made that the secret of manufacturing melinite (a smokeless powder) had been sold to the Armstrongs, M. de Freycinet affirmed in the Chamber of Deputies, May 25th, that the report was entirely untrue, and that France still held that secret.

....Sir John MacDonald, the premier of Canada, had a stroke of apoplexy May 27th, and his death is expected hourly. It is probable that Sir Charles Tupper will succeed him, and that there will be a great change in Canadian politics.

....Chilean cruisers, ordered by President Balmaceda, in France, are held by the French Government, in response to a claim by the representatives of the Chilean Government, pending a judicial decision of the case.

....The treaty between Congo Free-State and Portugal, by which Portugal receives fresh territory on the West Coast, tho most of the claims of the Free-State were allowed, was signed at Lisbon, May 25th.

....It is reported that Germany and Austria will insist upon the establishment of joint treaties with them on the part of Switzerland, Italy, Servia, and Rumania, in place of the present separate treaties.

....The Australian delegates to the International Postal Union at Vienna, announce that the Australian Colonies will enter the Union in October. Bolivia also has entered the Postal Union.

....The Knutsford bill has been withdrawn in Parliament. The people in Newfoundland consider it a great victory for their delegates and are very much elated.

....Baron Hirsch proposes that if the Czar will expel the Jews gradually, he and other Jews will see that they are provided for in various countries.

....A report comes from the New Hebrides Islands, in the Pacific, of serious disturbances there, in which 600 natives were killed.

....A revolution having broken out at Port au Prince, Haiti, a state of siege was proclaimed May 30th.

....The *modus vivendi* with American fishermen was renewed in the Canadian Legislature May 27th.

....The Newfoundland Legislature adjourned May 30th, after the longest session on record.

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NOTICES.

☞ All communications for the Editorial, Literary, News and Miscellaneous Columns of this journal should be addressed to The Editor of The Independent, P. O. Box 2787.

☞ All business communications from subscribers and advertisers to THE INDEPENDENT, Box 2787.

☞ Remittances should be made payable to THE INDEPENDENT.

☞ No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guaranty of good faith.

☞ We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

The Independent

251 Broadway, opp. City Hall Park.

NEW YORK, JUNE 4th, 1891.

For Subscription Terms see Page 43.

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DISAPPROVED.

THE Presbyterian Assembly has gone overwhelmingly against Professor Briggs. In a total vote of 500 only 60 ranged themselves on his side, while 440 were constrained to express their disapproval of his appointment as Professor of Biblical Theology in Union Theological Seminary. Under the circumstances it must be regarded as a very decisive vote. All that his friends could say for him was said by Drs. Dickey, Logan, Parkhurst and Worcester, and it was said ably and eloquently. Compromises in his interests were proposed with the design of avoiding, in part at least, the painful results of disapproval of his appointment; but with the utmost calmness and deliberation the Assembly, when the time for voting came, rejected all amendments and adopted the resolutions recommended by the Committee without a word of modification.

The action of the Assembly is not only an emphatic one, as indicated by the size of the majority, but it is unequivocal. It cannot be misunderstood or misinterpreted. It means that the Supreme Court of the Presbyterian Church does not regard it as safe or proper for Dr. Briggs to become Professor of Biblical Theology in Union Theological Seminary. Under a sense of duty to the young men who are being trained for the ministry in that institution and to the great interests of the Church itself, the Assembly says in effect to the directors: "We refuse to confirm your appointment. We dare not do otherwise. This refusal, under the terms of the agreement between the Assembly and the Seminary, renders the appointment incomplete. You cannot, therefore, retain Professor Briggs. We have vetoed his appointment, and thereby declared our will to be that he should not be a teacher in Union Seminary."

What response the directors will make to this action we do not know. The point that it was a case of transfer and not of appointment within the meaning of the agreement the Assembly has not regarded as well taken. Indeed, it was not strongly urged by any of those who spoke for Dr. Briggs. It was only presented as a possible construction of the compact, and not really as an argument for non-action by the Assembly. The great majority were satisfied that the jurisdiction of the Assembly was complete, and the resolutions adopted leave no alternative for the directors but to acquiesce in the Assembly's judgment that Dr. Briggs should not be retained, or break the compact and make the Seminary independent of the Presbyterian Church. We are inclined to believe that the decision of the directors will be loyal acquiesence. If they are concerned to keep the Seminary in harmony with the views of the Church they cannot reasonably do otherwise. As our correspondent, Dr. Hays, points out, the Assembly has not had the remotest thought of approving the appointment. None of the amendments offered to the resolutions reported by Dr. Patton's Committee proposed approval in any form. They simply sought to modify and limit and soften the disapproval which the Assembly had decided to make. It was at no time a question as to whether the expression should be one of approval or disapproval, but as to what should be the terms of disapproval. If the directors want to know the mind of the Church, therefore, the resolutions adopted by a vote of 440 to 60 express it clearly, unmistakably, and emphatically.

Some of the secular papers express surprise at the size of the majority against Dr. Briggs. It is because they have not understood the mind of the Church. While there have been some eminent and influential defenders of the unfortunate professor, the tone of the Presbyterian press, and particularly the spontaneous action of the presbyteries, have been significant of the result which has been reached at Detroit. The secular press has persisted in the idea that Dr. Briggs is being pursued by persecutors, only less bloodthirsty than the inquisitors of Spain; but it must now confess that it is the *Presbyterian Church*, and not individuals, which disapproves of the Inaugural Address of January last. The action of the Assembly clearly indicates that fact. The unmistakable voice of the Church is that such careless, irreverent and unwise handling of the Word of God as the Inaugural Address illustrates, is dangerous and cannot be tolerated in a theological professor, for whose appointment the approval of the Assembly is asked.

The question will be asked, For what specific reasons did the Assembly express its disapproval? The answer is, No specific reasons have been alleged. Dr. Patton, in his speech in support of the resolutions recommended by his Committee, gave good grounds for declining to name them. It would have involved, for one thing, the formulation of charges of heresy, and the Assembly is not a court of trial; the Presbytery of New York alone has jurisdiction in that matter. The Inaugural Address has roused the suspicion of the Assembly that tho, as Dr. Patton says, Professor Briggs may be sound himself, he is not a safe man to be a teacher of theological students. The spirit running through the Address, and its attacks on the friends of the Scriptures and the Scriptures themselves, constrain the Assembly to express its disapproval, which is all it has the right to do. The bringing of charges of heresy and the trial thereof devolves on Dr. Briggs's Presbytery. The Assembly expresses no opinion on that point; it refrains from prejudging that issue. Acting on the impression made upon it by the Address, it exercises the duty devolving upon it, and says that with the light it has it must disapprove of the appointment; but at the same time it appoints a Committee of Conference with the directors of the Seminary, and thus gives Dr. Briggs the opportunity, if he desires it, to appear before the Committee and satisfy them of his soundness. If this is done, the directors, it is suggested, could re-elect Dr. Briggs, and the next Assembly could approve him. At least, this is Dr. Patton's view of the matter.

The decision of the Assembly, while it gives great satisfaction, gives no feeling of elation or triumph. Dr. Patton rebuked a commissioner who offered him congratulations on the result of the vote. It is undoubtedly a right decision; but the necessity for it is a painful one. Duty is often hard to perform; but when rightly performed it cannot but be a source of satisfaction. It is in this light we look upon the action of the Assembly, and recall our own part in the newspaper discussion of the subject. If THE INDEPENDENT was the first religious newspaper to condemn the Inaugural Address, it was not because of any feeling of enmity toward Dr. Briggs, but from a stern sense of duty to our readers. The relations between this paper and Dr. Briggs have ever been of the most friendly nature.

PROHIBITION UNDER THE CONSTITUTION.

THE Supreme Court of the United States rendered last week a very important decision affecting the application of the principle of Prohibition under State legislation. It decided, all the justices concurring, that the Wilson act is valid and constitutional, thus making it possible for States to put an end to the original package nuisance.

It will be necessary, in order fully to understand the bearings of this decision, to state as concisely as possible the reasons which led Congress to adopt the Wilson Act.

The Constitution gives to Congress exclusive "power to regulate commerce with foreign nations and among the several States and with the Indian tribes." Under this provision the Supreme Court rendered a decision, March 19th, 1888, in the case of Bowman *v.* the Chicago and C. Railroad Company, that those sections of the laws of Iowa, prohibiting the importation of liquors from other States, were unconstitutional, because in effect they undertook to do what Congress alone has the right to do—regulate commerce between States. In a second decision, complementary to the previous one, the Court in the famous Original Package case of Seisy *v.* Hardin, in April, 1890, held that the right of importation from one State into another carried with it the right of sale, in the unbroken packages, by the consignee. This decision was in accordance with previous decisions that the power of Congress to regulate Inter-State Commerce is "co-extensive with the subject on which it acts and cannot be stopped at the external boundary of a State, but must enter into its interior, and must be capable of authorizing the disposition of articles which it introduces, so that they may become mingled with the common mass of property."

The result of this decision was disastrous to prohibitory and also in lesser degree to license legislation in various States, and Congress was urged by public sentiment to provide, as the Supreme Court intimated it had the undoubted power to do, the necessary remedy. Accordingly in August last Congress passed what is known as the Wilson Act, intended to "withdraw at once," in the words of Judge Caldwell, "the protecting shield of Inter-State Commerce from original packages of liquor the moment they enter the State where their transit is to end, and placing them on the same footing with liquors produced in the State." It is this act which the Supreme Court has just declared constitutional.

The question of the constitutionality of the Wilson Act came before the Supreme Court on appeal from the United States Circuit Court in Kansas in the case of Wilkinson *v.* Rohrer. Two points were argued. First, that the act is unconstitutional, because in effect it delegates to States the power which the Constitution has expressly committed to Congress, namely, that of regulation of commerce. But the Court holds, in the opinion which was delivered by Chief Justice Fuller, that the act in question is not a delegation of power by Congress, but is simply the application to certain designated subjects of Inter-State Commerce, a rule which divests them of that character at an earlier period of time than would otherwise be the case. This is a confirmation of our own view of the act, which, as we have insisted, is itself an exercize of the power to regulate Inter-State Commerce. We have had no doubt as to its constitutionality.

The second point decided by the Court was whether the decision of the Court in the original package case of Seisy *v.* Hardin, declaring the prohibitory laws of Kansas inoperative and void so far as they prevent the importation and sale of liquors in original packages, made it necessary that these laws should be re-enacted by the Legislature of the State. The conclusion of the Court is that its former decision did not annul the State laws, but simply restricted their application to property within the State's jurisdiction. The Wilson Act did not grant permission to the State to act, but "removed an impediment to the enforcement of the State laws in respect to imported packages in their original condition." It imparted no power to the State which it did not already possess. It simply allowed imported property to fall at once, upon its arrival, under the local jurisdiction.

This is the substance of this very important decision of the Supreme Court, upon these two questions arising under the Original Package cases. It upholds unanimously the constitutionality of the Wilson Act, every member of the Court assenting to the conclusions, altho three dissent from some of the arguments by which the conclusions are sustained. The result is that the breach created by the former Original Package decision in the administration of State anti-liquor laws has been completely healed. We have all along expected this result. It is no surprise to us. We did not take alarm as so many temperance people did when the Supreme Court last year rendered its memorable Original Package decision. It seemed perfectly clear to us at the time that that decision was in strict accordance with the provision of the Constitution giving Congress power to regulate Inter-State Commerce, and that it was the only logical conclusion to which the Court could come; and while the result seemed for the moment disastrous to the anti-liquor laws of the various States, we hailed it as the assertion of an important principle in the wide domain of Inter-State Commerce. The power which that decision insists that the Constitution reserves to Congress is likely to become of the utmost importance in the enforcement of future national legislation. And yet under the Wilson Act the States have all the power necessary for the enforcement, in the exercise of their police power, of prohibitory laws.

The friends of Prohibition have obtained some signal victories from the Supreme Court of the United States, in a series of decisions of the utmost importance, by which the application of prohibitory laws to the manufacture and sale of liquors has been thoroughly established as a principle in no wise in conflict with the Constitution of the United States. It will be worth while at this time to recall these decisions.

1. License by the United States to carry on the

wholesale liquor business in any State does not give power to carry on such business in violation of the laws of the State.

2. A State may pass laws prohibiting the retail of intoxicants without a license, and providing restrictions in the granting of such license.

3. Restrictive and prohibitory State legislation is not contrary to the Fourteenth Amendment.

4. Companies for the manufacture and sale of liquors have no greater rights than individuals possess, and are not exempt from restrictive or prohibitory State legislation.

5. State prohibitory laws, as police regulations, are not repugnant to the Constitution of the United States.

6. Brewers or distillers may not claim compensation for property because it has diminished in value by reason of State prohibitory legislation.

7. States have the full right of prohibiting the manufacture of intoxicants, whether for home use or for exportation to other States.

8. States may not prohibit common carriers from transporting liquors into or through their territory.

9. States may not prohibit the sale in original packages of liquors imported from other States.

10. In the decision of last week, States, under the Wilson Act, may deal with liquors imported from other States precisely as tho they were not so imported but produced at home.

These decisions constitute a wall of strength to the cause of Prohibition. They are principles enunciated by the highest court of the land, and will stand as long as the Constitution, of which they are the interpretation, shall stand.

WORSHIP.

WORSHIP need not be beautiful or esthetic, but it should be decent. There need not be exquisitely modulated intonations or noble chants, but there must be reverence, or it is not worship at all. Eloquence is not worship, and muffled responses are not worship, and sweet music is not worship; nothing is worship that is not the expression of a broken and a contrite heart which God will not despise.

There are diversities of taste and culture and habit, and they require diversities of worship, so that one cannot well judge another; but there are certain methods of worship which are inherently reverent and so worshipful. A prayer whose words flow freely, tenderly, out of a heart that feels the divine presence, and is touched by the divine love, and made solemn by the communion of the Holy Christ, tho the words may be uncouth, is yet fitting and decent. When the pleading voice, long trained to the service, reads the long litany, and the great congregation, in low restrained tones repeat together, "We beseech thee to hear us, good Lord," the very beauty of holiness and the solemnity of true worship seem to fill the house. Such is the spirit that fits the place and the occasion which we should try to secure in worship, to be obtained by first putting the heart in the frame of worship, and then having the forms and accessories of worship quiet, solemn and decent.

As the Sabbath worship is a social service, that is good which helps all to take a part, and it is a right instinct which has enriched the old and halt forms of worship by other forms which allow others than the officiating minister to take a part. Service is enriched not so much by providing fixed forms for the minister to repeat, as by those additions which allow and require all the congregation to take some responsive part. The repetition of the Apostles' Creed, the response to some form of prayer, and especially the alternate reading of Scripture are now become a useful part of worship in churches that do not yet imagine that they have adopted a ritual. It is not because these forms are more beautiful that we love them (for beauty is not religion), but because they give us all a chance to take a part and express our own love and utter our own petitions.

But, as we have said, this united worship of the congregation must itself be decent. It cannot be decent if it be hurried. One of the chief faults of responsive services is in the lack of dignity and reverence in the hurrying through the parts which the people take. This offense is most common in reading the Psalms, when, as often heard, the congregation rattles off the words as fast as their tongues can move, and the minister strikes up the next versicle before they are through. All one's attention has to be given to the mechanical task of getting the words shot out of the mouth before the minister cuts them short with the succeeding paragraph. The Psalms should always be read slowly by the people as well as the minister, with a long enough pause at every comma to allow the slowest voice to catch up, so that all can speak the words audibly together, and all reach the end at the same time; and not till then should the minister proceed. The voice of a congregation reading together becomes the noise of a mob, unless they read slowly and deliberately and are kept together by carefully observing every pause made by the punctuation. Ministers should instruct their congregations to read thus reverently and deliberately. We can take time to worship God. We need not hurry when we are reading his holy word. We may even linger over it, and it will be sweeter in our mouth than honey and the honeycomb.

NEW CANONS PROPOSED.

IT was in view of the action of Phillips Brooks in taking part in the council which examined Dr. Lyman Abbott and Mr. Bliss for installation over Plymouth Congregational Church, Brooklyn, and also in accepting the invitation of Mr. Gordon, of the Old South Congregational Church in Boston, to speak at a meeting on Good Friday at which a Unitarian minister also took part, and in view also of the invitation given by Dr. Rainsford and Dr. R. Heber Newton to several non-Episcopal clergymen to speak in their churches during Lent, that *The Churchman* of this city has proposed the two following canons for the government of clergymen in the Protestant Episcopa Church:

"Let it be enacted that henceforward no man who is not an enrolled communicant of this Church, or of a Church in communion with this Church, shall be permitted to speak or officiate in any church or congregation thereof; let it be enacted that no clergyman of this Church shall hereafter join in any services or ceremonies connected with the ordination or installation of any minister not of this Church, or in any public services of any kind with any person whom he knows to be a contemner of 'the Christian faith as contained in the Apostles' Creed.'"

It will easily be seen that this is merely a suggestion, and not even a draft of the laws which it is proposed to enact, and that they will have to be much more carefully drawn in order that it may be understood what they mean. But it is easy to see what an enormous amount of judicial action will be required to settle what they would forbid and what they would allow.

For example, what are the Churches in communion with the Protestant Episcopal Church of the United States? Any one will admit that the Church of England is in such communion. Is the Established Church of Scotland also? The Queen of England is a communicant in both Churches. Is the Nestorian Church in communion with it? Is the Greek Church? There have been numerous acts of communion between the Nestorian and the Greek Church on the one hand, and the Protestant Episcopal Church in this country or the Church of England on the other. Is the Moravian Church in communion? It has bishops with a regular succession, if that is needed for a basis of communion. Is the Methodist Episcopal Church, with its bishops, in communion, or the Presbyterian Church? If not, why not? Would the Protestant Episcopal Church be willing to put it on record that it refused communion with these other Christian bodies? Does it want to shut the door against them? Does it want to declare that they are no Churches, that they are not merely irregular, but unlawful and unchristian? We are sure it could not wish them to perish. We are sure it must desire them to exist, and to have some kind of communion with them. Now what kind of communion does it want? That has got to be defined very exactly, that we may know just how good a Christian or how poor a Christian a man may be so that he may be permitted to officiate in the Episcopal Church.

It is also proposed that no clergyman of this Church shall "join in any services or ceremonies connected with the ordination or installation of any minister not of this Church." Now Dr. Abbott and Mr. Bliss were installed in the evening. What Phillips Brooks did was to take part in an afternoon conference to give advice whether it were wise that they should be installed. Would this conference have come under the proposed new canon? And if it be wrong to give advice about a matter of installation and thus recognize other denominations, how about other ecclesiastical functions of those denominations? For example, we have known such distinguished men as Bishop Potter and Dr. Dix to take part in public meetings of the Reformed and Congregational denominations in this city. Why should not this equally be forbidden? If the Reformed Church in this city, the first Church that worshiped Christ on Manhattan Island, is schismatic, is it not just as wrong to speak in honor of that Church at its centennial, as it would be to give one of its young ministers some good advice when inducted into his work?

And, once more, is it not a most extraordinary proposition that every minister shall be forbidden to take part "in any public services of any kind with any person whom he knows to be a contemner of the 'Christian faith as contained in the Apostles' Creed.'" The language would forbid a man to speak on the same platform with Unitarians, for we suppose Unitarians are meant, at a Social Science conference. But if by "any public services of any kind" is meant religious services, then let it be considered how difficult it would be to tell whether a man is "a contemner of the Christian faith as contained in the Apostles' Creed." It would be very hard to prove that of good Dr. A. P. Peabody or of the Rev. Brooke Herford, or of Robert Collyer. And who is to judge whether a man is a contemner or not?

The fact is that such canons as those proposed would be a netting woven of spider webs which would not hold anybody unless he wished to be held. Any strong man would break through them unless he were afraid of losing his chances of being made bishop. To enact such canons would be a limitation of the liberty of the ministers of the Church, and would be resented by the best of them. It would, if it meant anything, be a condemnation of the position of the Broad Church Episcopalianism of the day. And inasmuch as that branch of the Church is very strong and is growing, the canon could not be enforced. The Protestant Episcopal Church does not want to isolate itself, but rather to come into closer harmony and union with other Christain bodies. Even if such canons could be enacted we have no fear that they could ever be made practically effective.

Editorial Notes.

INSTEAD of thirty-two pages, which our readers have a right to demand of us, we give them, this week, forty-eight. As becomes a religious paper, the additional sixteen pages are given to a complete and voluminous report of the Presbyterian General Assembly at Detroit, and its debate over Dr. Briggs; a report of the Lutheran General Synod, and the Census Statistics of half a dozen denominations. Our readers will find some favorite contributors this week. Elaine Goodale opposes the enlistment of Indians in the United States Army; James Payn provides interesting English Notes; Dr. A. H. Ross has a study from the Book of Acts; R. H. Stoddard contributes a charming sketch of the English poet, George Darley; Miss Annie L. Willis describes the Colony of College Girls engaged in religious work in this city; Mrs. Ruth Huntington Sessions offers another of her letters of A Puzzled Society Girl; Prof. T. R. Price, of Columbia College, gives his opinion of Newspaper Editorials as Literature; the Rev. John Conway discusses the Public Schools and Roman Catholic Theology; Professor Ely continues the objections against Socialism; and Agnes Farley Millar describes the Ladies' Salon. The poets are R. U. Johnson, Danske Dandridge, Epiphanius Wilson, Florence E. Coates and Josephine Pollard; and the stories are by Will N. Harben and Charles H. Lugrin. We have no time to mention the various departments—editorial, literary, financial, agricultural, scientific, etc.

THE Ohio farmers held a State Convention last week in Cincinnati, and discussed at length the question of independent political action, in view of the attitude of the National Union Convention which had previously met in the same city, and pronounced in favor of a People's Party. By a vote of 64 to 65 they refused to decide in favor of a Third party ticket. The platform of principles adopted omits the Sub-Treasury scheme of the Alliance, but includes its objectionable tax and money schemes. Two of its planks are worthy of hearty approval—that declaring for the suppression of the liquor traffic and that demanding the abolition of the system of granting railroad passes to legislators and other public officials. The plank on the money question demands the "issue of not less than fifty dollars per capita of full legal-tender money, to consist of gold and silver on a parity with each other and paper." The Government might issue that amount of money, but how it could issue it and still make gold, silver and paper on a parity with one another, is a question which would stagger the financiers. But the farmers are wise to oppose the chimera of a Third party.

SIMULTANEOUSLY with the news of the fitting out of a fleet of Canada sealers, twice as large as in any former year, comes a cablegram from London announcing the introduction of a bill in Parliament empowering the British Government to prohibit its subjects from catching seals in the Bering Sea for the present season. This action is in response to a proposition made by our Secretary of State, Mr. Blaine, three months ago, to Lord Salisbury for a closed season. It seems that Lord Salisbury held this proposition under consideration two months before he made a definite reply accepting it, and now the question arises whether his acceptance and the action proposed in the British Parliament do not come too late to be of use this year. A number of poaching vessels have already sailed for their destination, and it will require quick work for Parliament to get its law passed so that war vessels can be on the ground in time to prevent the renewal of the indiscriminate seal-killing, which it is to the interest of both nations, if not of the civilized world, to prevent. The question also arises whether the company which holds from our Government a lease giving it the privilege of taking seals on the Pribyloff Islands, will at this late date acquiesce in the proposition for a closed season. They have made all their arrangements for the taking of seal; and while they were willing a month ago to forego the right for one season, which their contract with the Government gives them, they could not do so now, probably, without sustaining a heavy loss. It is doubtful whether the British Government would undertake to prevent its subjects from killing seal in the open sea unless our Government should agree that no seal should be killed on the Islands. And yet it is by "pelagic" or open-sea hunting that the greatest injury is inflicted on the seals. On land, only the fur-bearing are selected to be killed; at sea, the slaughter is indiscriminate. Some of the Democratic papers have been indulging, according to their wont, in very severe attacks upon Secretary Blaine for his alleged indifference to "Lord Salisbury's proposition for a closed season." We have believed all along that these attacks did not rest on a basis of facts. It is now certain that this is so. The proposition was not made by Lord Salisbury but by Secretary Blaine, and it was made in ample time, if it had been promptly accepted, to provide for a closed season the present year. We still hope that it is not too late, because another year's depredations on the seal herd of the waters of Bering Sea will, if we may believe the reports of our own experts, be very disastrous.

XUM

WE make mention of very few of the cases of lawlessness and violence that occur in the country. It is only because it seems to indicate something akin to the late massacre of the Italian prisoners in New Orleans that we mention the lynching in Clayborne parish, La., of a Negro named Hampton. The man was charged some time ago with taking some part in the stealing of a hog, and his white neighbors went one night to his house to whip or lynch him. He warned them from the house, and on their persisting in the attack shot and killed one of the party. This dispersed the crowd, but the next day he was arrested for the killing. An attempt was made to take him from the jail and lynch him, but the sheriff prevented them. Hampton obtained a change of venue, was tried and acquitted. He was then re-arrested for hog stealing, and fearing he would be lynched if acquitted, pleaded guilty and was sentenced for a year, and the sheriff delivered him at the penitentiary at once and again prevented the lynchers from doing him any violence. He served his time and on his release was instantly arrested and taken to Clayborne where he was met by an armed mob who took him from the constable and burned him to death. The next day, says the report received by Governor Nicholls, "nothing could be found of him except a heap of ashes and a pair of handcuffs," not even a bloody shirt. No comment is needed.

Two or three years ago there was something of a discussion raised by the fact that a certain Episcopal clergyman got a divorce from his wife, and after being rebuked and disciplined by his bishop went over into the Congregational denomination, where he is now a pastor. A considerably more serious case is that of the daughter of Bishop Littlejohn, of Long Island. Last March she appeared in a court in Newport, R. I., and obtained a divorce against her husband, Almet T. Jenks, Corporation Counsel of Brooklyn; and her father, the bishop, was one of those who appeared as witness in her behalf. This stirred up a great deal of discussion among the Episcopalians, who are generally very strenuous in declaring that no divorce should be given except for the cause of aduitery, which in this case was not charged. Bishop Littlejohn presented the facts to his neighboring bishops, Williams of Connecticut, Scarborough of New Jersey, Starkey of Newark, and Potter of New York; and they have declared that Bishop Littlejohn was without fault, as the marriage was "null and void *ab initio*," and also that "the status of Maud E. Jenks in respect to the law and discipline of this Church is the same as tho the marriage had not taken place." Of course this is purely ecclesiastical and not civil law. If in civil law the marriage had been null and void *ab initio*, then it should have been declared such and no divorce should have been sought; but it was a divorce that was obtained. In his ecclesiastical defense Bishop Littlejohn makes a very different plea—that the marriage was void *ab initio*. It is intimated that the ground of this plea is that they had never lived together as husband and wife, and we are asked to take the word of these good bishops that there was no real marriage. Nevertheless, it is not the Church but the State that must make and sanction marriage. Neither an ecclesiastical court, nor a committee of bishops, nor a Jewish rabbi, has any authority apart from the civil courts, which have the only valid authority to declare what is marriage and to protect it. The province of the Church is simply to declare its view of what ought to be. Mrs. Jenks has resumed her maiden name and lives with her father, and her husband has married again.

THE efforts so vigorously made by M. Cahensly and his other supporters to obtain from the Pope authority to have bishops appointed for the several foreign nationalties here in America, is likely to give rise to as earnest a discussion as the Catholic Church has ever seen in this country. The complaint is that the Catholic Church is controlled chiefly by bishops who are of Irish origin, and who are not in sympathy with the German, French, Spanish, Hungarian, Polish, Italian and other nationalities of immigrants, and who therefore neglect their spiritual interest. They therefore desire to have, for example, an Italian bishop appointed who shall control Italian congregations here in New York, right within the jurisdiction of Archbishop Corrigan, taking the Italians out from under his control. And so with Spanish, Hungarian and Polish congregations. We believe that the complaint made against the bishops is not justified by the facts, and that a double jurisdiction can work nothing but confusion and injury; and especially do we believe that it is of the first importance that immigrants coming to this country shall learn to speak the English language, that their bishops shall be Americans and English speaking. We do not say that they should be born in America, but they ought to be by sympathy Americans, in sympathy with our institutions and using our language. While it is to be expected that people who come to this country in middle age, will, as long as they live, by preference use their native language, yet the peace of our citizens requires that to their children English should be the native tongue, and that they should accustom themselves to it. And for this reason it is desirable that even if they must have for a few years churches in which a foreign language is used, they should yet be under a general control which is English speaking and American. One who wishes to learn what is the effect of a double jurisdiction should study the history of the Roman Catholic Church in British India where the Bishops of Goa have control of Portuguese churches in dioceses, whose resident bishops have the oversight of all other Catholics. This has caused such quarrel and trouble and scandal, that the Pope only a few years ago was compelled almost wholly to abolish all such double jurisdiction.

THE people of Newfoundland are in a most unfortunate situation with reference to the claims of France under the Treaty of Versailles, which was concluded with Great Britain in 1783. Under that treaty, during the past week, a French Admiral with his war ships, has proclaimed his authority in St. George's Bay, has forbidden the Newfoundland fishermen to do any fishing whatever in the waters of the Bay, and has refused to allow the natives to get bait to sell to American schooners. He has caused their nets and traps to be taken up and put on shore. This state of affairs must be peculiarly exasperating to the people of Newfoundland. As a matter of fact France does not own a foot of the shore, and it is insisted by Great Britain that the only right given to French fishermen by the Treaty of Versailles was to take fish from the waters of St. George's Bay and to use the shore for the purpose of drying and curing them. Now France insists upon exclusive rights in the Bay and proposes to prevent the people who own the adjacent land from exercising the right of taking fish out of its waters. It is as tho, under some old treaty, Spain should insist on exercising exclusive rights in New York Bay. Precisely what the rights of France are under the Treaty of Versailles, is to be determined, we suppose, by the arbitrators, to whom both nations have agreed to submit their grievances. But this is not the first time France has asserted these exclusive rights, altho it is the first time, we believe, that Newfoundland fishermen have been driven off the ground. Five years ago, the French Ambassador in England informed Lord Salisbury that the instructions issued to the commanders of French cruisers empowered them to "seize and confiscate all implements of fishing belonging to foreigners, resident or otherwise, on that part of the coast which is reserved for our use." It is a little odd that the people of Newfoundland should be considered as "foreigners" a stone's throw from their own shores. It may be that the arbitrators will decide that the French contention is supported by a proper interpretation of the treaty. But it is certainly an anomaly that a people should be excluded by foreign occupation from the right of using the waters, washing their own shores. It may be a question whether Great Britain ought not to force, if necessary, such a settlement of this matter as shall put the people of Newfoundland in control of these waters.

....The beauties of press censorship as exercised in Russia were illustrated by the difficulty that the Russian public experienced in getting accurate information as to the recent attack upon the Czarewitch. The first news arrived in St. Petersburg through the Japanese Legation, but not a word of it was disclosed until Tuesday night, when telegrams from one of the agencies, with the whole details that were published by the official *Gazette* on Wednesday morning, were already lying in St. Petersburg under the ban of the censor. The Russian official telegram agency was compelled to rely for its particulars of the event on London telegrams, which, however, could not be communicated through the court or the Japanese Legation, and ran the constant risk of being declared unfit for publication by the censor of telegrams, and suppressed. The whole system of censorship in the telegraph department has come to such a point that not only incoming but outgoing press telegrams are delayed day after day without the least explanation, and words are cut out without the slightest reason. No redress can be obtained, and any complaints are met by the most misleading and mendacious explanations, as is confessed by the officials themselves.

....In his address at the opening of the Pratt Athletic Grounds at Amherst College, President Gates said that Antæus made the first safety touch-down on record. That was witty. This was wise:

"This field is not given to amuse idlers. It is given to secure the best bodily condition to men who are putting themselves in the best possible intellectual and moral condition."

Amherst was the first college to make athletics an integral part of its instruction. The occasion was the fact that the class of 1859 lost by death in quick succession a number of its best men. Nathan Allen, M.D., one of the trustees, led the way in establishing a department of physical culture, and Edward Hitchcock, M.D., son of Pres. Edward Hitchcock, was made the first professor, and he is the Nestor of all our colleges in this department. His son is at the head of the department at Cornell University. The Pratt Athletic Grounds was given to the college by Frederick B. Pratt, of Brooklyn, whose older brother gave the gymnasium to the college, and who is himself at the head of the Pratt Institute in Brooklyn, founded by the generous munificence of his father, the late Mr. Charles Pratt.

....As any one will discover who reads it, the article, which we publish this week, by the Rev. John Conway, editor of *The Northwestern Chronicle*, the leading organ of the Roman Catholic Church in the Northwest, represents the views of what we have sometimes spoken of as the liberal party in the Catholic Church. When Archbishop Ireland some time ago defended the right of the State to educate its children, even going to the extent of such compulsion as would make illiteracy impossible, he was severely attacked by the majority of the Catholic press of the country. When Mr. Conway speaks of "certain Catholic representatives of progressive thought among the intellectual Catholics of this country," we do not doubt that he refers to such men—to mention only members of the hierarchy—as Archbishop Ireland, of St. Paul; Bishop Keane, who is at the head of the Catholic University at Washington; and Bishop Spalding, of Peoria, all of whom have written in the same line and have been criticised therefor.

....Sir John A. Mac donald, Premier of the Dominion of Canada, can hardly survive till this reaches our readers. He is seventy-six years old and has been leader of the Conservative party for thirty-five years. While in Government or the opposition he has been the most distinguished leader in Canadian politics. To him more than any other man is due the union of the various provinces into the Dominion of Canada. He has done much to develop Canadian industries, and build a trans-continental railroad, and the Riel Rebellion was put down by him. At the late election he secured a substantial tho not a large majority over the Liberals, charging them with a desire not only for reciprocity of trade with the United States but with annexation. His death will be a very severe blow to his party and will give new hope to the Liberals, altho it is doubtful if they will be able to overcome the majority against them on any test vote and dissolve the Parliament.

....The years go by and the memories of the great Civil War recede; but the heroes that fought for our national Union will not soon be forgotten. All over the country, last Saturday was celebrated as Decoration Day, and brave and wise and loving words were said of those who fought and died. Next to Independence Day it is our dearest national festival. Among the most notable addresses was that of President Harrison, who spoke at Philadelphia, and who said that half-masted flags hardly seemed to him proper on Decoration Day; that he "rather felt that the flag should be at the peak, that those who died for us and whose memory we commemorate would rejoice to see it where their valor placed it." Vice-President Morton spoke at the memorial services at his own home in Rhinebeck, N. Y., and a thousand other places had their eloquent orators.

....The insurgent Chilean steamer "Itata" has escaped from our fast cruiser the "Charleston," which chased her down the Mexican coast, and had gained so rapidly on her that she would probably have been captured if the "Charleston" had not been compelled to put into Acapulco for coal. Doubtless international obligations justified, perhaps required us to capture the "Itata," if we could, for violating the laws of neutrality in one of our ports. But as she has escaped we are reminded of Dogberry's charge to the watch to "comprehend all vagroms" and bid any man stand in the prince's name. "How if a' will not stand?" asked the watch. "Why, then," said Dogberry, "take no note of him, but let him go; and presently call the rest of the watch together and thank God you are rid of a knave." We can at least rejoice that we are rid of the "Itata."

....The late Dr. Wickham, of Manchester, Vt., was not the oldest graduate of any American college. The Hon. Amos Andrew Parker, now living in Fitzwilliam, N. H., is about five years older than the late Dr. Wickham, and was graduated in 1814 from the University of Vermont two years, we believe, before Dr. Wickham took his degree. If he lives until October 8th, of the current year, he will be exactly one hundred years old. Mr. Parker was in attendance at the commencement of his Alma Mater last June at the corporation dinner. He is by profession a lawyer, and has held many official positions in New Hampshire.

....We must notice a valuable number of *The American Hebrew* containing a series of articles on the Progress of the Jew, describing him in finance and business, music, education, medicine, literature and law. The increase in the number of strong firms engaged in business in this city within the last twenty years is very great. Mr. Krehbiel's article on "The Jew in Music" is one of the most interesting. We are much struck in reading these articles, with the wonderful influence of the Mendelssohn family in philosophy, literature and music.

....The refusal of Harvard University to allow women to enter its classes, and its condemnation of them to the banishment of an Annex, are not confined to the undergraduate department. Last fall an application for a woman to enter the theological department was denied. Miss Willard says there are already about five hundred women in this country who have entered the pulpit as evangelists, more than half of them among the Friends. Both Oberlin and Hartford seminaries offer a good example in this matter to Harvard.

....We print this week from advanced sheets furnished from the Census Office at Washington, the second installment of statistics of religious bodies. The bodies represented, like those in the previous bulletin, are among the smaller denominations, excepting the German Evangelical Synod of North America and the Cumberland Presbyterian Church. We understand that very shortly bulletins will be issued giving the statistics of the Roman Catholic and Lutheran bodies, which will be looked for with great interest.

....The Episcopal cathedrals are looking up. The gift o $500,000 of Judge Hilton to the Long Island Cathedral Fund raises its endowment to about $2,500,000. A lady in Washington has given property to a large amount, said to be worth half a million dollars, for a cathedral foundation in Washington, and land for a site for the cathedral it is said, will shortly be forthcoming. Meanwhile, th New York City cathedral project is not sleeping, but look more promising than ever.

....It should not be understood by the unwary reader that the list of resignations in the theological seminary connected with Howard University at Washington, has any significance. The seminary lately passed more completely into the hands of the Congregationalists and a new full professorship has lately been established. This carried with it the withdrawal of several resident professors who have given a portion of their time to instruction in the seminary.

....Mr. A. R. Kimball, author of the interesting article published by us in our issue of May 21st, entitled "How a Literary Review is Edited," an article which has attracted a great deal of attention, asks us to state that he should not have been called by us "the Editor" of *The Waterbury American*, altho he is an associate editor. Mr. C. F. Chapin has been "the Editor" for thirteen years.

....The decision of the Supreme Court upholding the constitutionality of the Wilson Original Package Act is very grateful to the friends of Prohibition. The cause has suffered many discouraging defeats, and it is good to know that the principle has been so handsomely vindicated by our Court of last resort. "Ye trembling souls fresh courage take."

XUM

Religious Intelligence.

THE PRESBYTERIAN GENERAL ASSEMBLY.

PROCEEDINGS OF THE SECOND WEEK.

REPORT ON THE BRIGGS CASE.

A GREAT DISCUSSION.

THE ASSEMBLY VOTES TO DISAPPROVE.

ACTION ON VARIOUS REPORTS.

STORY OF THE ASSEMBLY.

BY GEORGE P. HAYS, D.D.

THE telegraph and the daily papers will have brought to your readers the account of the vote in the famous Briggs case. It is matter for congratulation that the final vote was so overwhelmingly on one side, for this disposes of all talk about a division in the Church. Whatever may be true of the Church, after two days of discussion in the Assembly, the Assembly finally came to be of one mind. Several efforts have been made to determine, if possible, the number of the real Briggs men who are in the Assembly. The final vote was not a test of that question, for many voted in the negative to make up the fifty-nine who were not in favor of Briggs, but were unwilling to take immediate action. The best information available is that those who would have been ready to approve of his entering upon the duties of his professorship would not number more than twenty, or at the most twenty-five men. He may be inoculating the Church with his notions, but the infection has not yet sufficiently reached the members to indicate itself in the election of Commissioners to the General Assembly.

It was not a question whether the General Assembly should approve of Dr. Briggs's election to this professorship. The only question was, in what mode should they disapprove of it. At one time it looked almost certain that the method of disapproval would be that indicated by the proposition of Dr. Worcester, of Chicago. This was that the Assembly should ask that he be relieved from the work of his professorship until the Assembly should finally decide the matter, and that in the meantime a committee should be appointed to confer with the directors of Union Theological Seminary, and represent the views of the Assembly in that conference, and that the Assembly reserve the right of final action until this committee of conference should report to the next Assembly. So likely did it appear that this resolution would pass if the Assembly were allowed to vote upon it, that even members of the committee, making the original report, were disposed to ask that the whole subject should be referred to them again in order that some mode of incorporating Dr. Worcester's proposition into their report should be found and reported to the Assembly. If this had been adopted it would have been utterly unfair to the Assembly to do as some of the daily papers here have done—represent that action as an action taken under the leadership of Dr. Briggs's friends, and meaning a partial sympathy of the Assembly for him and his theories. The only question ever up before the General Assembly, was the single one of how to do the thing in the kindliest way to the Church first, and then to the directors of Union Theological Seminary.

One thing played a specially conspicuous part in leading up to the final decision. The insinuation that ministers and intelligent elders of the Presbyterian Church have not read Dr. Briggs was shown to be wholly without foundation. His book, "Whither?" was accepted by the whole Church as a somewhat audacious bid for the leadership in a new departure in a biblical and theological movement. It was understood to be specifically aimed at Princeton Theological Seminary, and to be an effort to have whatever revision movement was abroad in the Church taken in charge of and managed by those who differed from Princeton Seminary. Numerous articles in the same line followed in the various religious reviews of the country. When the revision Assembly convened last year it was discovered that there were three parties in that Assembly—anti-revisionists, conservative revisionists and radical revisionists. The second of these two parties was probably in a majority of the whole Assembly, even if the two extremes had combined themselves into one house. Dr. Briggs had not been elected to that General Assembly. When that General Assembly by a committee representing every Synod elected this revision committee Dr. Briggs's name was not found in the list, nor the name of any other man known to be specially in sympathy with his views. As time wore on, by various little leakages the fact reached the Church that the committee would report a revision which would just about fairly represent the wishes of the conservative revisionists. Dr. Briggs's inaugural seemed like the defiant challenge of an impatient knight demanding attention. Then the anvil chorus began and was characterized by a great deal of not unnatural impatience throughout the presbyteries. The delegates elected to this General Assembly read up on this subject. They read the syllabus and the inaugural, with all the prefixes and suffixes. Many of them specially read up the book on Biblical Study. They also read the articles of Dr. Morris, of Lane Seminary; Dr. Shedd, of Union Seminary; Dr. Green, of Princeton Seminary; and various newspaper articles and anonymous criticisms. They came to the Assembly, therefore, with their minds made up with remarkable definiteness; and when a Presbyterian General Assembly comes together representing the mind of the Church, made up through patient study and careful survey of the whole field, it is a very difficult matter to change that opinion. It was not an opinion, as was frequently said in the Assembly, manufactured by the newspapers, or made up in haste, or limited to the syllabus, or formulated by emotion, or shaped by passion. It was a painstaking but deliberate opinion of the members and the presbyteries. Nearly one-third of the presbyteries of the Church had sent up papers, and probably as many more who had not taken formal action had elected delegates because that in the presbyteries or elsewhere they had indicated their very definite opinion.

Undoubtedly there was much disappointment felt at the absence of Dr. Briggs from the Assembly. When their Presbytery elected Dr. Green and Dr. Patton and it was understood that they would come, and when the New York Presbytery elected Dr. Briggs, Dr. Parkhurst and Mr. Day, it was taken for granted that all this simply meant a *pitched battle*. Both sides had picked their champions and everybody expected to see a struggle of the giants. When the members came together and found that neither Dr. Briggs nor Mr. Day would be present, and that Dr. Parkhurst would not reach the Assembly till late in the session, the unanimous feeling was that this was a confession of failure and an unconditional surrender before the struggle came on. It was Waterloo wrong end foremost, flight before fight. There never was the faintest chance in the world of any other result than an explicit condemnation of Dr. Briggs from this time onward. The only possible hope he had of even having a respectable following to go out of the Church was to come to the Assembly and, sick or well, stand up for his principles.

The whole of the Church and the world ought distinctly to understand that there was no angry feeling in the Assembly. There was not only an entire absence of a manifestation of bitterness, but there was the best possible evidence that there was no bitterness in the minds, whatever might be the fixedness of purpose in the will, of the members. Men were earnest in their utterances, but there were no personalities, and no unkind allusions or insinuations. There was really but one speech made which looked toward a desire to have the Assembly approve of Dr. Briggs's election. This was made by Prof. H. P. Smith, of Lane Seminary, Cincinnati. The wide-spread expression was that this speech, instead of helping Dr. Briggs's case, really did his cause great harm. If the Assembly could have had brought before it in a legitimate way the question of approving or disapproving of Professor Smith as a teacher in a Theological Seminary, it is **absolutely** certain that on the basis of that speech, and especially on that part of it touching the Middle State, the Assembly would have advised his withdrawal from the teaching force of any of our theological institutions. The papers read before the Cincinnati Ministers' Association, by Professor Smith and Professor Evans, of Lane, and published by them as a joint pamphlet, has awakened throughout the Church widespread concern regarding their teaching in that institution. Both of these brethren are in the highest sense elegant, devout and reverent Christian gentlemen. The Church at large, however, does not hold the views they express in their pamphlet, and many of their friends, while loving them as men, energetically object to their doctrines. The fact that Professor Smith made the opening speech against the report of the Committee disapproving of Dr. Briggs, had a good deal to do with the energy and determination with which Dr. Briggs was disapproved of at this time. It may have been somewhat unfair to Dr. Briggs, but this was the only method open to the Assembly to disapprove of Dr. Smith. The speech of Dr. Dickey, of Philadelphia, made a profound impression on the Assembly by its ability and most admirable spirit, and elicited for the members of the Board of Directors of Union Seminary the kindliest feeling in the embarrassing position in which they were placed. It must be remembered that he was elected to this chair of Biblical Theology before the inaugural was delivered, or any of the other later irritating, offensive, unwise and excessively dogmatic utterances were issued to the public. They did not know and could not suppose that he would make such a fool of himself as this later record. On the other side of the discussion no speech deserves wider circulation than that made by Dr. Bartlett, of Washington City. His resentment is felt by the whole Church against the insinuation of Dr. Briggs and his apologists, that nobody knows anything but the higher critics. Dr. Bartlett's illustration of the theory about Moses and the Pentateuch and the similar conclusions supposed to be reached about Homer should get into the public proverbial philosophy. He says: They have now incontestably demonstrated that the Iliad was not written by Homer, but by another man of the *name of Homer*." He uttered simple, ordinary history when he said that the Church had not been hunting Dr. Briggs, but Dr. Briggs had been pursuing and dogging the Church; and that surely the Church sometimes should have the right to defend itself. Dr. Patton's argument in behalf of his report was clear and incisive. Elder Junkin, of Philadelphia, suggested that the question was not whether they should deprive Dr. Briggs of a Professorship, but whether being Professor-elect the General Assembly should complete his elevation to the Professorship by approving of the election. This was really adopted by the Assembly, and should be used in the interpretation of the vote. Dr. McKibbin, of Cincinnati, probably turned the tide, which was setting strongly in favor of the Worcester method, when he called attention to the fact that other interests besides those of Dr. Briggs and Union Seminary were at stake. The Assembly was called on to regard those other interests quite as much as the interests of the Seminary. These interests were the views of the presbyteries, the feelings of the eldership, and the friends of the Bible. What is wanted by them is a concrete utterance from the Church just now, in order to peace at home and a proper understanding of her position by those outside. If Dr. Briggs has liberty to utter his views without asking permission of the Church at large, the Church at large ought to have liberty to utter its views without longer delay to confer with him and his friends.

The tragic event of the whole discussion was, of course, the sudden death of the Hon. S. M. Breckinridge, LL.D., of St. Louis. He was a member of the Committee on Theological Seminaries, and had studied the whole case from the legal side of the question. He spoke immediately after the noon recess on Thursday, and while speaking only for fifteen or twenty minutes, it was such a speech as only a master of clear statement, incisive logic and the rules of law could possibly make. He had finished his speech, as his hearers could obviously see, and with a courtly bow ended by saying: "And now I believe I have done my duty," and turned to take from a table beside which he was standing some papers that he had been using for reference during the debate, when he staggered for a moment and then fell prostrate upon the floor. The physicians supposed that he died instantly, as they found neither pulse nor respiration when they reached him, altho they were in the house at the time. It is possible that the determination of the blood to the head caused by the effort to make a speech on such a momentous question immediately after lunch may have promoted the fatality; but whatever may have been the physical causes, it was a wonderful translation from the General Assembly of the Church he loved on earth to the General Assembly of the first-born in Heaven. It would be hard to say how much impression that last speech in favor of the legal necessity for immediate action may have made when the final vote came. The event made every heart solemn and every member anxious so to do his duty to God's Word and God's people as that if suddenly called away, they would at least be able to say they had done their duty according to the best of their knowledge and understanding.

But whatever may have been the co-operating causes that brought about that last final vote by roll call, the result was such as ought to give the Church peace for a time. The vote was so unanimous that there can be no good ground for speaking of it as an undecided vote or opening the door for division. Of course the opinion of the Church may be wrong, but it is perfectly evident now what that opinion is, Professor Smith rather intimated a conviction that this widespread opinion had been manufactured by the newspapers, and that therefore it ought to be distrusted. But the newspapers are generally a very fair reflection of public opinion, as the pages occupied by correspondents would show. Moreover, editors are so constantly occupied by studies in styles of language and expression that they ought to be the men of all men who would best appreciate an argument based on varieties of style in the Bible. If an editor is not an expert on the subject of style, it is hopeless to undertake to educate him into an expert in anything. Without expertness in judging of style, he cannot even judiciously fill his waste basket.

Little else but the Briggs case has been thought of by the Assembly, and the routine matters of business would not be entertaining to your readers. This Saturday afternoon the Assembly is out on an excursion given by these hospitable Detroit people. Their elegant banquet for Thursday night was omitted in view of Judge Breckinridge's death that day. The courtesy of Gen. Russell A. Alger in putting his private car and a special train at the service of the Assembly and of the Assembly's committee of escort to return with Judge Breckenridge's remains to the home of his friends in St. Louis is just a good specimen of the royal treatment he and other Detroit friends are giving to the Assembly.

DETROIT, MICH., May 30th, 1891.

XUM

FRAGMENTS.

HAD the vote been taken after Dr. Worcester's address, the result would probably have been different.

... There is a peculiar power in a roll-call, as was evidenced in the dwindling of Dr. Briggs's support on the final vote.

....Dr. Ramsey's plea for a *modus vivendi*, after the manner of civil governments, did not commend itself to the great majority of the Assembly.

....Dr. Parkhurst's mortification at the handling he has received, was perhaps an element in the influence that made his word some of the most sober that were uttered.

....There was very little open enthusiasm in the meetings. All felt that there was a crisis upon the Church, and what would be the result of the action no one could tell.

....It was an utterly unexpected move that of the Committee on Dr. Briggs's case reporting a day before they had expected to, and it evidently took more than one person off his feet.

....There were probably few arguments that weighed more with the Assembly than those presented so forcibly by Drs. Patton and Baker, that a man who is constantly compelled to defend himself against misunderstanding is not the best teacher for young men.

....Dr. Dickey voiced the thought of more than one man when he said, speaking of Dr. Briggs's choice of a subject for the Inaugural, "Oh, would to God he had made it geography; for I do not believe he would have taken such risks in geography as he has in theology."

....Dr. Patton showed his realization of the true gravity of the situation, when, at the close of his address, as a commissioner rushed up to him warmly, and reaching out his hand, congratulated him, he withdrew his hand, saying: "Don't say that. I feel too sad to have this matter referred to in that way."

...."I feel that I have discharged my duty faithfully," will stand before the Church like "I have fought the good fight, I have kept the faith." The request, "I ask you to excuse me from further work," like an appeal to the court above, had an answer as solemn as unexpected from the Judge of all.

....No one who listened to the quiet, calm logic of Dr. Patton, the intense earnestness of Dr. Dickey, Dr. Worcester, and Dr. McKibbin, the straightforward simplicity of Judge Breckinridge, could feel that the Presbyterian Church has lost any of its hold upon vigorous thought or conscientious devotion to duty.

....It was not a bad point that made by Dr. Logan's correspondent after seeing a telegraphic report of the Moderator's sermon, which made him out a Universalist, that after the 1st of June every minister and every theological teacher should be required for one year to speak exactly what he means, and to submit it to the girl in the kitchen before he preaches it.

REGULAR REPORT OF THE PROCEEDINGS.

BY THE REV. JOHN B. DEVINS.

FOURTH DAY—MORNING SESSION.

"The Serpent on the Cross," was the subject of an animated debate at both the morning and afternoon sessions on Monday, May 25th. Dr. McNiece, of Utah, moved to amend that part of the Committee's report which retains the device to which exception is taken. Dr. H. H. Rice, of San Francisco, asked Dr. McNiece if he would accept the following as an amendment:

Resolved, That the report be amended by the omission of the symbol of the serpent on the cross from the seal, and substituting therefor the symbol of the open Bible, as found in the seal of the Westminster Assembly of Divines.

THE SERPENT ON THE CROSS.

Dr. McNiece: I have no objection to that. I only want to get the serpent off first. I accept the amendment. Now, Mr. Moderator, I wish to take only about five minutes to give some definite and practical reasons here why those whom I represent wish to have the serpent removed from this seal, and the first reason is that the serpent there makes offensive and repulsive to people generally what would be otherwise a most beautiful and attractive symbol. I am sure that no one but an eminent scientific man like Dr. McCook would have discovered any spiral beauty or any other beauty in the miserable, crawling, treacherous snake. [Applause.] And I am sure that its beauty is not enhanced when it leaves the grass and the dust of the earth, where it belongs, and climbs up on the cross. I suppose if there is anybody that can persuade Presbyterians in general that a snake is a sweet, lovely and beautiful thing, it is Dr. McCook; but the fact is that neither he nor Agassiz nor Darwin, nor all of them combined, can ever eradicate from our hearts that antipathy to the whole snake tribe which I believe God himself put there. If that serpent were put in an obscure corner of the symbol it would not be so bad, but it occupies the most conspicuous position, so that we cannot look upon that otherwise beautiful symbol without having that horrid thing glaring in our faces. The second reason is, that we believe that the serpent there in that position is unbiblical, if not anti-biblical; for whatever may be said to the contrary, the fact is that all through the Scriptures the serpent is used as a representative of Satan; even in the very last book of the Bible, and almost in the last chapter, he is referred to as that old serpent. Now I appeal to the judgment of the Assembly if it is not exceedingly inappropriate to have even Satan himself or any representative of Satan placed upon the top of the cross. [Applause.] If there is any proper position in that symbol for the serpent or Satan it is down under the cross, with the foot of the cross grinding it in the dust. The third reason I want to give is that that symbol is obscure and meaningless to 999 out of every 1,000 Presbyterians, except through a long and learned explanation; and I do not wish to take the time in my section of country to explain to the Presbyterians there what that horrid thing means. And finally, we want that serpent taken down because it is an unpopular thing throughout our Church. I have never met but one Presbyterian man or woman who favored it. About the first thing that a Presbyterian woman asks is, "What did you put that horrid snake there on the cross for?" You remember the clamor that went out of the whole Church when that symbol was on the cover of the *Presbyterian Magazine*. The cry went out through all the religious papers, "take down that snake," and the Committee took it down, and now we appeal to Dr. McCook to let it be there in the grass where it belongs. We all appreciate what is said about the importance of the truth illustrated by the serpent lifted up on the pole in the wilderness; but it certainly was one thing to put the serpent on a pole 3,000 years ago, and another thing to put the serpent on the cross in this Christian age, when the serpent is being bruised under the heels of the Lord and His disciples. [Applause.] So that many of us, and I hope the majority of this Assembly, believe that the proper thing is not to put the serpent on a pole, but put the pole on the serpent; and we ask to have that taken down, because the symbol is beautiful and complete without it; we ask to have it taken down, because it makes it repulsive, because it is unbiblical, because it is obscure, and because it is exceedingly unpopular. [Applause.]

Dr. Geo. D. Baker, of Philadelphia: I have been very much surprised and I have been more pained at some of the utterances that have been made upon the floor of this Assembly with reference to the time-honored seal of our Church. I have been surprised when I have heard men say upon the floor of this Assembly that the people did not understand the meaning of the uplifted serpent, when if there is a familiar story in the Old Testament, a story which perhaps more than any other is burned into the heart of childhood, it is this same story of the uplifted serpent. I have no extended speech to make upon this subject, but I simply want to remind the Assembly again of that of which they have already been reminded, that when our Lord himself would give the world the heart of his Gospel, when he would compress into as few words as possible the redemptive scheme, he, in his infinite wisdom, with all illustrations at his command, was pleased to choose this illustration out of them all, and say: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him may not perish but have everlasting life." Fathers and brethren, are we wiser than our Lord? Do we propose striking out from our preaching that symbol which he was pleased to use? Will you who minister to your people hereafter, not preach to them concerning that uplifted serpent? Will you not use that uplifted serpent as the illustration of the Old Testament of the uplifted Christ? Really, brethren, it does seem to me that we are impugning the wisdom of our blessed Lord himself when we speak as has been spoken here in this Assembly with reference to this symbol. This is my chief reason. I rest the case upon this. I beg you to remember that our Lord himself uses this as the illustration of all illustrations, when he would present to the world the great redemptive scheme. Shall we be wiser than he?

After a short address by Judge Shipman, the order of the day was announced, and the debate was interrupted to be resumed in the afternoon.

FOURTH DAY—AFTERNOON SESSION.

The report of the Committee upon the Seal, being up for consideration in the afternoon, the Rev. Samuel M. Johnson, of Denver, offered the following amendment to the resolution of the Committee:

"That we omit the cross and the rising sun and substitute instead the open Bible, in form substantially as upon the seal of the Westminster Assembly of divines."

The Moderator stated that the Stated Clerk would read for the information of the Assembly the original resolutions and the first and second amendments proposed.

The Stated Clerk then read as follows:

"*Resolved*, That the General Assembly hereby adopts as its official seal the following, namely, the device of a serpent suspended upon a cross, uplifted within a wilderness, in form as represented upon the official seal of the trustees of the General Assembly, and displayed upon a circular field of the same proportion. In addition thereto, the figure of a rising sun appearing above the margin of the wilderness, whose outshooting beams shall occupy the center of the field. Further, the decoration of a demi-wreath of two palm branches (in the form of the wreath upon the seal of the Westminster Assembly of Divines), placed around the margin of the upper hemisphere of the field, and on the lower hemisphere of the field a demi-wreath composed of a branch of oak united with an olive branch. Further, that the words of the motto, '*Christus Exaltatus Salvator*,' shall be displayed in a semicircle upon the upper part of the field, on either side of the standard of the cross, and, encompassing the whole in a bordure, the following words, in full or in proper abbreviation thereof, 'The Seal of the General Assembly of the Presbyterian Church in the United States of America.'"

Also, the first proposed amendment, as follows:

"*Resolved*. That the report be amended by the omission of the symbol of the serpent on the cross from the seal, and substituting the symbol of the open Bible, as found in the seal of the Westminster Assembly of Divines."

Also, the second proposed amendment, as follows:

"That we omit the cross and rising sun and substitute instead the open Bible, in form substantially as upon the seal of the Westminster Assembly of Divines."

The Rev. M. W. Jacobus, of Oxford, Penn., said he was sure the entire Assembly felt thankful to Dr. McCook and the other members of the Committee for the painstaking report which they had presented in such a beautiful way. He thought the majority of the Assembly would say there rests against this seal the same objection which in last year's debate was raised against our unrevised Confession, namely, that is is liable to be misinterpreted and misunderstood. By a vote of the majority of the presbyteries we as a Church have been launched out on the venture of making things plain. Let us be consistent and do with the seal what we are trying to do with our Confession. It might be said that under present conditions, if we were to substitute the Word of God, our meaning might be misunderstood; but he was in favor of running the risk of that, and making the substitution and saying, "We understand by that the infallible Word of God." [Applause.]

SPEECH OF DR. McCOOK.

The Rev. H. C. McCook, D.D.: *Mr. Moderator and Brethren:* I think I was never more sober in my life than I am at this moment, yet I have seen enough snakes to-day to give me the reputation of a most veritable *bon vivant* in the world, and I trust I may ever be delivered from any similar experience. Now, if I had thirty minutes I would carry this Assembly [laughter], because I believe that sitting here as a court, with your judgment at the fore, pledged to give your verdict according to the testimony alone and not according to prejudice, you could not vote any other way. But I know how hard it is to vote down a prejudice, and yet I will try in the few moments allotted to me to do what I can to save this Church from what it seems to me will be a serious mistake. [Applause.]

I start out, then, with an answer to Dr. Logan's question. It seems trivial, and yet the triviality has been in all your minds: Is that a living snake? Why, it is not a snake at all, living or dead. It is an emblem of a snake.

Now, then, what did this Committee show you? They started out first with the history of this symbol. We had no interest in it except to try it by facts and report to you in accordance with the facts. We found historically that this is and has been the symbolism of the Presbyterian Church for nigh one hundred years; that it remains the symbol of the Church until some action is taken by the Assembly, or, rather, by the trustees to wipe out that symbolism.

Now, another thing. Men have said on this floor, and the motion is to that effect, that we place that honored symbol, the seal of the Westminster Assembly, to substitute it as our own. Mr. Moderator, are we prepared to take such a false step as that? That is an honored symbol of one of the greatest bodies that ever sat on earth, as they sit now in Heaven. They are entitled to that symbol. It is theirs, and you have no right, sirs, to rob them of all the honor that belongs to that symbol as there established by them in history.

The open Bible is one of the most common symbols in heraldry. Our Board of Publication has it—the open Bible. The Methodist Church has it on the parchment commission which their bishops give to their preachers — the seal of the open Bible, the Word of God. They have it in their missionary society and in one other society, I think the Publication Society of the Methodist Church.

Now, it does seem to me that under these circumstances, speaking from this mere technical standpoint, it would be a mistake for us to do this thing. The Assembly can do it if it is pleased to do it, and I do not mean to say that there is not a way by which the Word of God might be differenced on, with little devices to make a proper one; but I say that under all circumstances you are in great danger, if you pass that resolution as it is, of making a serious mistake.

Now, let me pass to another and even yet more important point. It has been stated here continually upon this floor that the serpent is the emblem of the Devil, that it is unworthy of a place on such a seal as ours. Now, I ask you to consider this point—I ask you, brethren, I want your best judgment and your spiritual thoughts in this moment, for I ask you to remember just what you propose to do. You wish to honor the Word of God. I honor the Word of God, I believe in the Word of God—from the beginning of Genesis to the end of Revelation.

Now, what will you do when you get to your homes and want to expound that passage in which God Almighty himself bids Moses take his serpent rod and make it an emblem of his own divine supremacy over all serpents? Did God Almighty make a mistake when he gave that serpent rod as an emblem as to supremacy? When Moses lifted up the serpent in the wilderness, that blazon emblem of the divine supremacy and work of the divine healing power, did he make a mistake? When Jesus gave a serpent as a device of that Kingdom divine, by which his Apostles could carry the Church, did he make a mistake in the emblem? When he made that serpent an emblem of himself, did he make a mistake? Brethren, you must meet those facts seriously. [Applause.]

At the conclusion of Dr. McCook's remarks, the previous question was ordered amid much suppressed excitement and no little confusion. A number of members inquired as to the effect of the amendments offered, and, finally, after several motions to recommit, etc., had been voted down, the amendment directing the erasure of the symbol of the serpent was adopted by a rising vote, ayes, 285; noes, 137. Mr. Johnson's amendments were also put and declared lost. A motion was then made to recommit the whole subject to the Committee having charge of the question, and this was carried.

Dr. Herrick Johnson's report on vacant churches and unemployed ministers was taken up again, and on motion of President Patton referred to a special Committee to report especially upon the constitutional questions raised. The following were the recommendations of the Committee:

1. Each Presbytery shall appoint a Committee, either an existing standing Committee or a new one, to have supervision of all vacant churches within its bounds, except as otherwise arranged for by the Presbytery. And for purposes of greater efficiency it is recommended that the term of service of this Committee be not less than three years.

2. It shall be the duty of this Committee to prepare and keep a list of the Presbytery's vacant churches and of such of its unemployed ministers as are competent for service and not relieved from the active work of the ministry; and also to arrange for the supply of these churches from its list of available ministers, and from such other sources as may be suggested by correspondence with the secretary or with committees of other presbyteries; all details of adjustment, such as the amount to be paid supplies, the sum to be contributed by the churches and the duration of assignment to any particular church being left to each presbytery, to be determined by its own conditions and needs.

3. It shall be the persistent aim of the Presbytery and its Committee to bring the vacant churches to the full support of this arrangement for temporary supply. But if, in the judgment of the Presbytery, pecuniary aid is wanted beyond the amount contributed by the vacant churches themselves, the Presbytery shall provide by a distinct offering from its entire list of churches, or in some other way, for a fund that shall be used exclusively for this work, and which may be known as "the vacancy and supply fund" and placed in the hands of the treasurer of the Presbytery.

4. All unemployed ministers, able for service, who refuse to be placed on the list, and to work under the direction of the Presbytery; and all vacant churches that refuse to assist in any presbyterial arrangement to supply them with the preaching of the Word, shall, if not excused, be so recorded by the Presbytery and reported to the Assembly.

5. The chairman of the several presbyterial committees on supply and vacancy within the bounds of any given synod, together with the synodical missionary, if there be such an officer, shall constitute a synodical committee of a similar character, whose duty it shall be to report annually to the Synod of this work of adjustment, to unify the work within the Synod's bounds, to bring about better relations of supply and demand, and to furnish such information to the presbyterial committees as might contribute to their knowledge and efficiency.

6. There shall be a permanent advisory committee of seven appointed by the Assembly, and of which the secretary, hereinafter to be named, shall be a member ex-officio, whose business it shall be to consider and plan for the better adjustment of this delicate and difficult problem of our Church, to issue such appeals and tabulated statements as may be deemed serviceable, to order all such matters pertaining to the work as shall not be in conflict with the episcopal powers of the Presbytery, and to make an annual report through the secretary to the Assembly.

7. There shall be a correspondence secretary, located at ——, with a salary of ——, to be provided for by ——, who shall act as a constant and helpful medium of communication with different parts of the Church through or by the authorization of the respective prebyterial committees on vacancies and supplies. He is to stimulate to organized and concerted action, so that at the earliest moment the scheme, in its essential features, tho with varying details, may be in operation in every presbytery. His office carries with it no power of authority. His business shall be wholly to give information, to be a depository and distributor of facts both as to unemployed ministers and vacant churches, to whom a minister without charge may unhesitatingly apply, and by whom he may be put at once in correspondence with a presbyterial committee or, through that committee, with a vacant church likely to furnish the very field for which he has both adaptation and desire. He shall be appointed by the Assembly, or by a committee of the Assembly named for the purpose, and shall be subject to the Assembly's general direction.

All previous action of the Assembly in conflict with the foregoing action is hereby repealed.

The report of the Standing Committee on the Board of Freedmen was submitted by its chairman, Dr. Ebenezer Erskine, of Newville, Penn. It closed with these definite recommendations:

1. That the restriction placed upon the Board by the last Assembly be removed, and that the Board be recommended to exercise a wise

discretion in seeing that its affairs are administered in as economical a manner as the business of the same will admit.

2. That the attention of the standing committees of the presbyteries be called to the urgent need of larger and more general contributions to this cause from all the churches, and that they use their best endeavors to bring this cause before the churches that have hitherto been non-contributing to the same.

The 26th Annual Report of the Board, which was heartily commended by the Committee, represents the past year to have been a most successful one. The colored people themselves have given toward the support of the Church for the past year $45,581. There are connected with the Board 14 white and 120 colored missionaries, and 52 white and 168 colored teachers. During the year seven new churches have been organized, making the whole number now under the care of the Board 252 with 17 missions in addition; 1,296 communicants have been added on confession of their faith; while there is now a total of 15,486 communicants and 18,212 scholars in 259 Sunday-schools. There are 84 schools for instruction in all elementary branches with 197 teachers and 11,029 scholars, and these could be indefinitely increased if there were funds. The women's department has increased its gifts during the year by $8,458.

After several speeches in favor of the work of the Board, final action was deferred, as some of the commissioners intimated that there was another side to the problem. The popular meeting in the evening was in the interest of the Freedmen's Board.

REPORT ON THE BOARD OF EDUCATION.

Gen. John M. Eaton, United States ex-Commissioner of Education, presented the report of the General Assembly's Committee on the Board of Education. The Committee expressed their gratification that an advance had been made during the past year on the number of candidates under the care of the Board, this increase being thirty-six. The total receipts of the Board were $106,600, an increase of $21 666. But there were, on the other hand, discouraging facts.

1. There is a lack of promptness among the churches. The Board must meet its bills at a given date; the churches send their collections —when they are taken at all—as suits their convenience.

2. The Board is still in debt, notwithstanding it had cut down the number of candidates accepted until it supposed it was safely within the limit of its income.

3. But if the Board's calculations at the beginning of the year had been fully realized the result would have been totally inadequate. It would not have aided all who were offered by the presbyteries, for eighty-six were declined. Nor can the demand for money be measured merely by the number of candidates. We ought to take into account the vacant churches as well and supply them, 1,163 in number, as reported by the minutes, with a still further net increase of 167 new churches. We should not be led to conclude that we have ministers enough because every attractive vacancy is beseiged by an army of applicants.

4. Study the statistics. They are significant. The wealthy Synod of Baltimore received $983 more than it gave for its nineteen candidates, forty-seven churches giving nothing. The Synod in Illinois received $1,230 more than it gave; Indiana, $3,761 more; Ohio, $4,951. The Committee are gratified to note that in several synods these facts are attracting attention.

5. Further emphasis is given to these facts by a slight computation showing the rate of contribution per member. All churches are not alike in their ability it is true; but looking at five churches in one of our prosperous cities we notice that the average rate of giving per member is in one year eight cents per member, in another six, in two others four, and in one one-half cent. The total number of churches contributing was 2,970, and those giving nothing 3,700. Must we not suppose that pastors are derelict in presenting this cause? A similar disregard of duty on the part of the Board would be visited with the severest condemnation. What, then, shall be said of the churches?

6. If presbyteries and sessions were as careful on their part as the Board is on its part, many hindrances could be removed. Candidates well known to possess means sufficient to educate themselves should not be recommended by presbyteries, and the same is true where they are known to be wasteful in the use of funds, or are unfit, either in ability, conduct or character. All candidates should be carefully examined by their presbyteries.

7. If such studies and requirements as those by Dr. Morris, and such activities as those of Christian Endeavor societies, and such movements as that among students toward missions have added to the number offering for the ministry, why may we not expect that other studies and a more profound sympathy with the work of the Holy Spirit for the salvation of souls may hasten the day when there shall be men to preach the Gospel to every perishing soul and consecrated means forthcoming for their ample support.

8. There should be special caution in devoting young men to school and to books, that they be not separated from the work of God among his people. The ministry must possess more than voice or learning or the mastery of its theory; it must live Christ, and go about doing good. Not a few are embarrassed in their work or are unemployed on account of some defect which might have been removed by proper attention on the part of advisers or teachers. Let every elder and minister inquire what God would have him do with reference to this Board. A large share of our ministry must come under its care. They must supply our pulpits at home, the teachers and directors in the affairs of the Church, and answer the cry from distant parts of the world. Every Board of the Church will be paralyzed if there are not men to do its work. In the entire circle of our Church activities, what is more central than the supply of men?

The Committee recommended:

1. The approval of the minutes of the Board.

2. That Elder Samuel B. Huey be elected to fill the vacancy of Samuel Field, deceased, in the class of 1892; that Elder N. S. Walton be chosen in the place of William F. Smith, resigned, also in the class of 1892; and that Elder William Wood take the place of James S. McGee, who declined to serve in the class of 1893. Also that the following outgoing members of this year be re-elected: Ministers, Samuel Mutchmore, D.D., J. H. Monroe, D.D., and Edward B. Hodge; elders, James F. Gagley, M.D., Charles H. Mattnews and George Peirce.

3. The Committee note with satisfaction that there have been aided during the past year three Indians, 103 Negroes, six Mexicans, thirty-eight Germans, one Japanese, and representatives of other nationalities.

4. In view of the fact that young men able to support themselves either when entering or afterward, have mistakenly received the benefactions of the Board, it is recommended that the Board have larger discretion in such cases.

5. It is recommended that all presbyteries call for a report once a year from every church, both as to candidates and donations for this cause.

6. We repeat the urgency of our predecessors, that parents, pastors and teachers be watchful to find young men for this special service.

7. The care taken by the Board in the acceptance and oversight of candidates is commended, and sessions and presbyteries are urged to renew fidelity in bringing them into the ministry.

8. Let the whole question be prayerfully restudied and restated, that there may continue to be an increase of men, and that there may be a corresponding increase of means consecrated to this purpose.

9. But neither the amount of funds nor the number of candidates offered should be the measure of our efforts. We urge that the churches do not measure themselves by themselves, or their future by the inadequate past, both that we seek to know and do what the Master expects of us, both as to men and means for the conversion of the world in our own day and generation.

After speeches by Dr. Poor, the secretary; Dr. Baker, of Philadelphia, and Dr. Hewitt, of Kansas, and others, the report was accepted, and its recommendations were adopted.

FIFTH DAY—MORNING SESSION.

A. V. V. Raymond, D.D., of Albany, N. Y., presented the report of the Committee on Home Missions, and the same was accepted by the Assembly.

The Moderator announced the receipt of a telegram concerning the death of Dr. Henry J. Van Dyke, of Brooklyn, upon which the Assembly took appropriate action, and prayer was offered by the Moderator.

HOME MISSIONS.

The consideration of the subject of Home Missions was then taken up. Dr. A. V. V. Raymond, of Albany, chairman of the Standing Committee of the Assembly, read the report of that Committee on the work of the past year. It went over the facts as fully presented, commenting upon the impressive lessons which they teach the wise citizen of the urgent need of Christianizing the great American Republic if we would save it. The report closed with these recommendations:

1. That the overtures from the Presbyteries of Albany and Niagara, asking the Assembly to provide for a General Missionary Conference, to be held in the fall of the present year, to which delegates shall be chosen as commissioners to the Assembly, be answered by the appointment of a committee of five to arrange for said conference, in the interests of both home and foreign missions, and that every presbytery be urged to send delegates, on the basis of its representation in the Assembly, and that an appeal be issued to the whole Church, through this Committee, to unite in earnest prayer for the blessing of God upon this Conference.

2. That the delegates attending this Conference shall be all thereafter appointed the special missionary agents of the presbyteries, charged with the development of the cause of the missions within their bounds.

3. That the Assembly re-affirm its grateful recognition of the great service rendered by the Woman's Executive Committee and recommend to all the pastors and sessions the duty of fostering this work in their churches.

4. That the Sunday-schools be urged to take a collection for home missions during the year, and, so far as possible, the Sunday before Thanksgiving be observed for their united offerings.

5. That this Assembly instruct the Board of Home Missions to organize and push the work among the foreign population with all possible energy, even to the extent, if necessary, of employing an officer, who shall have it in special charge.

6. That the following members of the Board whose term of office expires with this Assembly be appointed: the Rev. John Hall, D.D., the Rev. D. Stuart Dodge, the Rev. Lyman W. Allen, and Elders George R. Lockwood, Titus B. Meigs and John Crosby Brown, in the class of 1892, in place of Joseph F. Joy, deceased.

7. That the Board be urged and enjoined to increase its membership as soon as possible, according to the request preferred by it to the Assembly in 1889, and granted by that Assembly; and the Assembly authorizes the Board to secure whatever change in its charter may be necessary for this increased membership.

8. That the Assembly express its grateful appreciation of the work of the Board during the year, and commend its administration of the great trust committed to it to the confidence of the Church, and we recommend the sum of $1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and liquidate the debt.

9. Because of the present embarrassed condition of the Board, we recommend immediate remittances, whether as regular or special offerings on the part of individuals or churches.

Dr. McMillan, the Secretary of the Board, made the principal address in behalf of the report. The recommendations of the Committee's report were then taken up. The first two, relative to the proposed missionary conference, were referred to a special committee, consisting of the Rev. Drs. Geo. P. Hays and H. H. Rice and Elder Van Rensellaer. The remaining resolutions were all adopted.

SABBATH OBSERVANCE.

Mr. Elliott F. Shepard, of New York, submitted the report of the Committee on Sabbath Observance, and presented the following recommendations, which were adopted:

First. That this General Assembly expresses profound gratitude to God for the fulfillment of his declaration in the fourth Commandment about his blessing the country and those who have kept his day holy.

Second. That we most heartily recommend to the National and State commissioners and municipal directors of the Columbian Exposition, to be held in Chicago in 1893, immediately to decide that its doors shall not be opened to the public on Sunday, and to announce that decision so that the public conscience shall be at rest on the subject, and that Christians of all denominations may consistently unite in rendering that exhibition a great success by attending it with their families, sending their exhibits there, and praying to God to bless the exhibition and make it a means of incalculable good to the nations of the earth; and that a certified copy of this resolution, properly authenticated by the signatures of the officers and by the seal of the General Assembly, shall be intrusted to the Sabbath Observance Committee for presentation to the said authorities.

Third. That the work of the American Sabbath Union, in behalf of the Sabbath Day, is heartily recommended to pastors and elders for their co-operation and support.

Fourth. That the first week of April, 1892, be observed by our churches as a period for special prayer for the blessing of our Father which is in Heaven upon all the people that they may be led to a better observance of his Holy Sabbath Day—the Lord's Day.

Dr. Moore, the permanent clerk, moved that the resolutions be adopted and that a committee consisting of Elliott F. Shepard, of New York; James A. Beaver, of Harrisburg, Penn.; Byron Sunderland, D.D., of Washington, D. C.; Herrick Johnson, D.D., S. J. McPherson, D.D., John L. Withrow, D.D., Henry J. Willing, of Chicago; Samuel J. Niccolls, D.D., of St. Louis; F. C. Montfort, of Cincinnati, O.; Robert J. Trumbull, of San Francisco; W. R. Worrall, of New York; William S. Wright, D.D., of Pearsall, Texas; John Cameron, of Detroit, and C. H. Glover, of Milwaukee, be appointed as the Committee of the General Assembly on Sabbath Observance, to serve without expense to the Assembly.

The report was then accepted, and its resolutions adopted.

The Rev. Dr. George P. Hays, of Kansas City, reported on the Board of Aid for Colleges, recommending the following resolutions, which were adopted:

1. This Assembly gratefully recognizes the goodness of God in leading our Church to establish this Board and in blessing and guiding the Board in its work to abandon methods which proved failures and to adopt its present business methods of administering beneficence.

2. With calls urgent and important and resources too small we appreciate the painful perplexities and embarrassing duties of this Board in striving, when all claims cannot be met, to select the most important, all bespeak for the Board the wisdom of God and the confidence of his people.

3. The work of principals and teachers in newly founded communities in conducting Christian education is as truly religious work as any to which Christians can give themselves; and we insist on sessions regularly and urgently presenting the claims of these workers as represented by this Board. If people do not give when the case is presented, that is their responsibility. When sessions do not give the opportunity to give, a double responsibility is incurred, to wit.: both that of the sessions and that of the people.

4. In many cases it will seem hard to insist on the rule that "no debt shall be incurred"; but the future is so uncertain, and givers are so unwilling to pay debts, that we advise the Board to be very slow to abandon in any case its rule of requiring each year's expense to be kept within that year's income. The deficiency should be made up somehow.

5. This Assembly strongly commends to those whom God has blessed with means the endowment of these living fountains in new lands. The local friends generally do their utmost in providing ground and buildings for colleges and academies. Whoever, then, endows the institution serves God and his fellow-men for all time to come. Tombstones may perish, but endowments give harvest every year. The children of the poor seem to make the best students; and the rich givers may only know of colleges rich in money, this Board can direct them to schools rich in physical endurance, intellectual ability and consecrated spirit in the classes. They give doubly who give to the needy, when the needy are the coming great and influential.

6. That the following persons be elected to serve three years—viz.: Ministers—M. W. Stryker, D.D., G. G. K. McClure, D.D., M. L. Haines, D.D., the Rev. Thos. C. Hall; and Elders Dan P. Eels, Cyrus H. McCormick, James McMillan and Thos. Lord.

REPORT OF SPECIAL COMMITTEE ON PUBLICATION.

Judge Hand: *Mr Moderator, Fathers and Brethren:* I understand perfectly that, not being a member of this House and having presented the report of the Committee appointed at the last Assembly, whatever I have to say is only by the courtesy of the House. The examination and the conclusions of the Committee of which I am chairman have been fairly presented in the report which I read and which has been circulated. Since that report was read I have understood, altho I was not present, that a statement was made by the Chairman of the Special Committee to the following effect:

"We did not present to the Committee of Seven any reasons for making the recommendation that we do in the second part of our report, as upon our proposing to do this they informed us that it was not the time for such reasons and argument; but we understood the Chairman of the Committee of Seven to assure us positively that we should be heard upon them fully before they would make up their report or take any action."

I have tried to avoid in this examination any issue of fact or veracity between myself and the chairman of this Committee; but it seems forced upon me at this point. I do not know what the Special Committee understood. I do know what I said. I stated that after we had all the facts in, if we needed any explanation of them, or any further light to enable us to judge of them, we would send for their Committee, and I understand that he complains that we have not allowed him to introduce testimony upon the recommendation. This is the first time that I ever heard of any such thing or any proposal, except in one or two letters, and the first time that I ever heard that when the facts were all in and the parties were to make up their conclusions, they needed other evidence to make up their conclusions. I supposed the recommendations grew out of the facts, and when we met—and I am borne out by this entirely by the memories of the Committee, who state that it is the exact truth—when we met and went over the facts presented by the Special Committee and by the Board, we found nothing that required any further testimony, and, of course, we did not send for that Committee. If they have, however, any evidence which they did not produce before us which would change your action in this matter, we have not the slightest objection to their producing it. We supposed that we had received all the evidence in the case and that the Special Committee desired to present to us at the end of the day that was given to them for that purpose. We heard their statements, and the letter subsequently received from the chairman of the Committee certainly gave me to understand that he had produced all the evidence on the facts that he had, and, after hearing their statements and taking their proofs, which were exhibits, numbered as they were presented, we then presented to the Business Committee of the Board all these exhibits except one and required them to make specific answers to the testimony that was adduced before us by the Special Committee, which they have done. In this statement of the chairman of the Special Committee he says he repeatedly asked the privilege of introducing other testimony. That is not true so far as the facts are concerned. All he asked for was that he might make an argument before us upon their recommendations, and that he would produce before us any evidence of any kind that we wanted. His first letter after the meeting in Philadelphia was in answer to a letter which I wrote to him asking that he would withdraw the pledge of honor upon which one item of testimony was given to us, or have it withdrawn, so that we could present it to the Committee, which he declined to do. In declining it he said that if we desired he would produce such evidence as we did desire—showing that he understood exactly the statement that had been made in the presence of the Committee that if we desired any further testimony we would let him know. That was the first letter. Consequently, it was a surprise to me to find when he made the statement the other day here in the house that he had other testimony to adduce; but I think the fair inference of his paper is it is only testimony that he wanted to introduce in support of their recommendations and on the facts which he says in that statement occupied the first part of his report.

I simply make this statement to place myself right before this Assembly. I do not know how far this House desires to go into the immense number of details that are contained in the voluminous papers that I have before me. I can only say that if they do it will be a day or two before you get through with this matter. I do not shrink from going into it if you desire it. My own judgment is that it is not necessary, and that it would not result in any particular amount of good, or make the matter any clearer than the reports do that are already before you; but if the House is of a different opinion at any time during the progress of this discussion, and they want to go into each detail of matter, I am prepared to go into it. All that I shall say at present will be somewhat general.

XUM

The first fact that I wish this Assembly to understand is that you are not called upon to criticise the management of a business which has not been successful, but one which has been successful. The net profits of the year, for 1889-1890, of the business part of the Board of Publication, were $16,943.16. That is the year that the Special Committee examined their affairs in order to ascertain whether a plant was desirable. And that success has been a growing success from year to year. Two-thirds of this amount, or $11,295.44, was passed over to the missionary department of the Board. I, therefore, wish that in all this discussion you would bear in mind that you are not criticising a Board that has run behind, a Board that is liable to insolvency, or a Board that has not had in all its existence from the beginning—I mean for the last twenty years, for that is since the union of the two churches—a gradual and a growing success up to the present date.

There is another fact that I want you to understand. That you have a large, intelligent, honest, fervent Board of Managers, both clerical and lay, and there are no better men either clerical or lay to be found in the Presbyterian Church on any of your Boards than are found on this Board.

There is another fact that I want you to bear in mind, and that is that the best men will make mistakes. I do not say they are liable to. I say they will.

The next thing is when they do make mistakes, what is to be done? Now, there is the whole question of this case in a nutshell. The principle underlying the report which I had the honor to present to you (it was a unanimous report of my Committee) is that whatever the mistakes are that are made, whatever the blunders are that are made, you had better reach them through your Board. That is the principle that underlies it. I think it is Presbyterian.

I will go a step further, and say that when you have a Board that makes mistakes and when they find that they have made a mistake and are ready at once to attempt the remedy, you had better keep that Board in rather than fill their places with somebody else, because the chances are that the next Board would have to go through the same process. It reminds me of the story of the conductor and the railroad president, who called him up and said that he would have to discharge him, and he asked why. The president said: "You have been keeping too large a part of the money." "Well," said the conducted, "I think it is very unwise for you to discharge me, because I am satisfied now and the next man you will put in my place will be a great deal hungrier than I am." Now, that is in a bad cause, from which we can draw an inference. If you have a Board that has made mistakes and has learned of their mistakes and if they are prepared to correct them and they do correct them, keep them in.

Doctor Hays (Interposing): Are they satisfied, do you think? [Laughter.]

Judge Hand: The way some of them are resigning, I don't think they are exactly satisfied. Now, why should we keep them in? In the first place, the report of the Special Committee, I want to say, substantially agrees with the report that is now before you, except in one particular; and if you want to cut this Gordion knot as quick as you can, I think the quickest and best way is to strike right at the difference in the first instance, at the recommendation, because it don't make any difference after this Assembly adjourns what the Committee has reported, we shall be relieved tremendously whatever you do, there will not be any more responsibility upon us, and you can take these reports and recommendations and do with them what you please, we will sleep quietly and peacefully, and perhaps you won't, because then the responsibility will be on you, and perhaps you will make a mistake. I always felt that way when I was on the bench and a case went up to the higher court; I felt I was through with it and the responsibility was somewhere else. Now, as I have said, we have agreed in the main as to our recommendations, except as to one point and that point is the second recommendation in the Special Committee's report—the second and third recommendation in the Special Committee's report—and the second recommendation in the report which I presented to you.

The recommendation of the Special Committee is that "the General Assembly"—not the Board of Publication—"shall appoint three additional members of the Board of Publication to serve for three years, who shall be Elders residing in different synods, and each shall be practically acquainted with publishing and printing, and these three shall constitute the manufacturing committee; and this committee and their successors in office, who shall be appointed by the General Assembly, shall by order of the Assembly have oversight and control of the making of all contracts for paper, printing, binding, manufacturing materials and advertising, as well as of fixing of the basis for prices, and also the exchanging of sheets with other publishers; and the business superintendent shall in these matters act under the direction of said Committee; said Committee to serve without compensation. Third, we recommend that in future contracts for paper, printing, binding, and manufacture, the manufacturing committee shall avail themselves of competition; but the price, quality and contract shall be subject to the approval and under the direction of this Committee.

That is, you shall step over your Board of Publication and put this whole business matter in the hands of a committee of three appointed by them—still a committee of the Board of Publication—you still holding the Board of Publication responsible for the whole work, and the committee not obliged to answer to the Board, but excepted out of the Board in that respect, as expressly stated in their report, so that the Board could not interfere with them in their contract.

Now, our recommendation is as follows:

"The Board of Publication is requested and hereby empowered to make a subdivision of the Business Department with a manufacturing branch, to be placed under the charge of a competent person, who shall be held responsible for its proper management; and also to make a publishing and distributing branch, also in charge of a competent person, by whom the book and periodical business of the Board may be extended, and its publications brought more fully to the attention of the churches and the people."

Now, with reference to the report of the Special Committee, I take occasion to commend it in one particular, and for that it is to be commended. They did ascertain that the Board could have certain work done by competitive bidding and contracts at a lower price than they were having it done for. That was a fact that they found out. Their report was made to the last Assembly; and on the 16th of June after that Assembly adjourned, altho their report was not adopted by that Assembly, the Board did at once inaugurate the plan for inviting bids from fourteen different firms, in New York, Philadelphia and Boston, the result of which was that they had saved and are saving at the rate of $18,000 a year. [Applause.] Now, all honor to that committee for this.

Now, let us come back to these recommendations. Admit, if you please, that the Business Committee, or somebody, made a mistake in not finding that out before. I believe—and I think every business man in this house who has had anything to do with corporations, understands that the corporation should hold their board of directors primarily responsible for everything. Responsible, I say. The board of directors in this case hold their business committee responsible, and the business committee holds their employés responsible—or, in one sense, the board holds the employés responsible.

Now, there is a difference between holding a person responsible for a thing and his being to blame, or to be chastised, or to be held up for contempt, or to be called to account in any way, except to do his duty under the circumstances and meet his responsibility. You don't expect your Board to manage your business. They meet once a week, or once a month—I don't know how often; generally, once a month. You don't expect your business committee to manage the business. You expect your employés to manage the business. Now, this matter of prices, this matter of expenses—I don't care where you place the responsibility. It certainly was not, in the first instance, upon the Board. As soon as they found that a mistake had been made, the responsibility then was, and the blame would have been on them not to have corrected it. Just so with the business committee; just so with the employé. Now, in regard to the employé, I don't propose to put this responsibility upon him. I don't know where it should be placed.

There is another thing. Your board of directors, your business committee and your employés, if your business is successful and largely successful, are very apt to have their eyes shut to the fact that they might make more money if they would be more careful. Now there is the exact state of things. There is another side to this, so far as the employés are concerned. When this business was commenced, as the facts all show, it was a much smaller business than it is now. It has gradually grown, and this Board necessarily has gradually put more and more upon its business superintendent and upon its employés, and have not increased them in proportion to the increase of business; and where a business is successful and full of an immense volume of detail, as both reports here say this kind of business is, there may be some excuse for their not finding out that they could have made more money, until somebody comes in and examines the things and examines the prices and sees that they could.

Now, the Special Committee came in and found this fact, and the moment it was called to the attention of the Board they took steps to remedy it, and they have remedied it and the result is an increase of $18,000 profit. Now so far, so good.

Elder Charles Lyman, of Washington, D. C.: Let me make one inquiry at that point. Has this increased revenue or increased profit been to any extent at the expense of quality of work and material?

Judge Hand: You will find in the report in some respects it has, but the Board states that they hope not to such an extent but that it can be remedied. That is in the answer of the Board themselves. Now, it seems to me, gentlemen, that right here is the whole of this case. There are a great many details. There are a good many expressions in the report of the Special Committee and some adjectives which do hold up this Board, I think, to unnecessary criticism—especially when they say in their report that this Board was willing to receive the Committee and welcome them and give them all the information they desired, and have been willing, as their conduct shows, to receive any suggestions from the Assembly if they thought it was wise. I won't state those adjectives contained in that report, neither will I state some of the details which would be uncomfortable here to state unless this House desires it. If an examination in detail is to be gone into I should hope, for the defense of this Board, that an opportunity will be given to answer the statement which will be made exactly as they are. We have laboriously undertaken to fathom this thing to the bottom and to give all credit in every statement that was made by the Special Committee and then examined to see if it was exactly true, and I am compelled to state that where they have got some truth in their statements they have been extravagant in it and have gone beyond what the facts would bear them out in, and there are one or two things in it that should have been corrected by them before this time, but they have not been.

But, as I say, if you desire to go into that we are here prepared to meet it, and when the question comes up upon the passing of the resolutions I should, if it is necessary, like to be heard upon any matter of that kind that casts any reflections upon the Board. If they cannot meet the reflections they must stand it. If they can meet it, it is proper that this House should hear them.

And with these remarks—simply stating that the idea we have is that you can reach every remedy, you can carry out every remedy and reach every evil, even admitting that everything stated in the report of the Special Committee is true, you can reach it by the present Board that you have appointed, and you cannot find any better in the United States and in the Presbyterian Church.

Elder Charles S. Converse, of New Jersey: Are there any practical publishers, men accustomed to the printing business, in the Board as it is constituted at present?

Judge Hand: I will answer that by stating that we say in our report that the Board would be glad to welcome any practical men acquainted either with book printing or with publishing business on the Board. There are two now on the Board; one was appointed by the last Assembly, and the Board have filled the vacancy since then by appointing another. And we suggest for the Assembly that you appoint more practical men upon the Board from time to time as vacancies occur.

Elder H. E. Simmons, of New Jersey: *Mr. Moderator, Fathers and Brethren:* The Committee that I have the honor to represent here to-day was appointed under very peculiar circumstances. Matters of discontent with the Board had been growing for years, until it came so that the great Synod of Ohio took action upon it, and two years ago the General Assembly passed a resolution, or a minute, under which a special committee on the publishing outfit of the Board of Publication was appointed; and when my name came to be mentioned in connection with it the moderator, whom we all honored so much, came to me and said: "I propose to put you upon the Committee." I said, "I beg you will not do it; I don't wish to go upon that Committee; there is too much hard work, and too little of something else in it." When the moderator came to me and told me he was going to make me the chairman of the Committee I again remonstrated against it. And then he gave me my charge. He said: "I shall make you the chairman of the Committee, and I want you to go to the bottom of this thing." I have obeyed the charge fully, and I stand here to-day prepared to defend the report of the Special Committee in every particular. We have been put upon trial. At the last General Assembly when our report was received, not being a commissioner as I am now, I was only entitled to the floor by courtesy, and, without ever hearing one word in regard to the recommendation of the Special Committee, our report upon the motion of a gentleman who was formerly a member of the Board of Publication, and, as it is stated by one of the members of the Board, by action of the Board itself (as is stated in the *Presbyterian Quarterly* of the South) this matter was referred to a Special Committee of seven. In order to show you that we are not wrong in supposing that we are upon trial, allow me to read from the stenographic report which was furnished so admirably by the New York INDEPENDENT; the mover of the resolution said:

"There are contained in that special report, the merits of which I do not propose now to enter upon, very serious and very grave accusations, which, if true, ought to require the dissolution of the Board of Publication. I want it distinctly understood, that so far as I am concerned, or my vote, or influence as a Commissioner here might be exercised, if my truest, dearest and best friend should be in the Business Committee of the Board of Publication and these facts were true, I would work, sir, for his removal from that place. There are facts contained, or alleged facts, I should say, in that Special Committee report which I, for one, am ready and competent to combat to-day as being erroneously stated and untrue."

We have not noticed him combatting them yet, tho; he was not so anxious to get the floor as to be willing to take anybody else's time.

"The minute appointing this Committee was also a very peculiar one. They were directed to hear the answer of the Business Committee and of the Board of Publication and the charges of the Special Committee, and consider the whole question and report their finding of facts to the General Assembly of 1891."

In other words, to put it plainly, they were to try the Special Committee and see whether they lied or not. That is all. And we took the matter in just exactly that very spirit. And I want to state that that report of the Special Committee can only be looked at in one of two ways. The statements contained in the first of that report are either true or they are false; and, if they are true, then I say that there ought to be a change in the methods and management of the Board; and, if they are false, this General Assembly ought to reprimand us and send us back to our sessions for trial and for punishment. You cannot go between those two things, and we propose to fight it out on that line if it takes all summer. [Applause.]

Now, the question as to how we were heard. I only regret that the chairman of the Committee refused our request to have a stenographer, for it is always such an easy thing to forget, and I have thought many times that a stenographic report is very invaluable. I have one here that I would not take a great many dollars for [holding up the before referred to extract from THE INDEPENDENT], and it did not cost me a cent. We went before that Committee, and for six hours we laid before them our proofs of certain precise charges that we alleged against the management of the Board. We said nothing to them upon the question of the plant. When I attempted to speak upon that I was informed that there was no occasion to speak upon that, as the parties were already agreed to speak upon it. I shall have occasion before I get through to show that it would have been better for me to have spoken upon it in order to avoid some misunderstandings in the report. There is not a word in regard to our recommendations. Those recommendations were, by an act of the last Assembly, which, if I had been a member of it, I would have protested against as unconstitutional and illegal, committed to this Committee of Seven, and the power was attempted to be given to them to enact those recommendations and then to enjoin and direct the Board of Publication never to obey them. But on those recommendations, not one word was asked of us about them. While I most certainly would not wish to suggest that our friend, the Judge, could be mistaken, it is a very singular fact that every member of our Committee understood the Judge to say to us: "You shall be heard before we make up our report; and we expect to meet in New York, and it will be convenient for you to meet us there." Now, one of us is mistaken; that is all. We thought we were going to have that opportunity; and we think so now. But, of course, I would not pretend to say that I am accurate and the Judge is mistaken.

Now, the question comes up: Have they in all this examination, or has any one, yet answered the facts that we laid before the Church in this report of ours? It has been tried. The Board put upon the platform of the last Assembly a gentleman that stood there for an hour and twenty-five minutes. He had a bigger fund of misinformation than any man I ever saw in my life, and he never answered a solitary one of the facts, altho you would expect every moment that the very next he would do it, and he would prance up to it, but that was all. He could not even find the preface to a book when he did not want to. [Laughter.] He could not find it because somebody wanted him to. There was another proof that they thought the best way for him to answer it was to slip off down to the *Presbyterian Quarterly*, and so he sailed in, and he told all the great things he could think of down at the Southern brethren—how he acted, and how bad it made him feel, and about this Committee of incompetents—[referring to a bundle of papers]. I will have to go a little easy on that and refer to the papers because it is so easy to make mistakes. [Laughter.] He said:

"Only one of the Committee had any knowledge of book printing or publishing, and he had failed of success and is now earning his bread in a different business"—that is me. [Laughter.] "Instead of obeying these positive instructions of the Assembly which appointed it, this Committee of obscure and incompetent persons assumed from the outset an insulting attitude toward the Business Committee of the Board, which is composed of gentlemen of the highest character and of conspicuous business capacity."

And again:

"The members of the Assembly were buttonholed and plied with malicious charges against the business management of the Board. Under the influence of these slanders the Assembly was prepared to accept the most damaging statements against one of its useful institutions. It was a strange spectacle; a large number of the leading ministers and elders of Philadelphia were by this infamous report arraigned before the Bar of the Assembly and denounced as incapable, if not dishonest."

Now, here is something you will be glad to know about. I know I was pleased when I saw it:

"As soon as the Board could obtain a hearing, every charge was effectually disposed of, and the Board vindicated, while the authors of the libel were covered with confusion."

That is the way that is answered. Now then, our good Committee of Seven have found one thing that they say right out in cold print was unfounded. It is on the top of page 6:

"The strange discrepancies are fully explained by the necessary manner of keeping the accounts. This was admitted by a member of the Special Committee on the floor of the Assembly last year. In the judgment of your Committee they are unfounded, and the statement grew out of a misapprehension."

Now, I propose to settle that thing once for all. That discrepancy business is a hard one. [Laughter.] Those of you that may possibly have the report of the Special Committee, if you will look close upon page 7 you will find what that discrepancy consisted in:

"Some strange discrepancies came under our observation. A single example will be given. For the year ending March 31st, 1889, 4,156,264 copies of the Westminster Lesson Leaf were published. The Board pays seventy-five cents per thousand for folding and stitching. At this rate 4,156,264 copies would have cost $3,117.19; but the Board paid $3,826.60—a discrepancy of $708.41; or stated another way, the Board paid for folding and stitching 9,540 more copies than were published."

Now that has been answered in three ways. First, Dr. Agnew answers it. He says:

"I do not know what the law of New York State is, but I do know something of the laws of Pennsylvania, and I know that such a charge as that made on page 7 of this report would be an indictable offense, a criminal offense, and the persons who uttered it would place themselves in a very serious position indeed."

Then he quotes the very words I have read you, and then he proceeds:

"I say that under the law that is a slander. Let me give you the facts. The regular edition of the Westminster Lesson Leaf is 4,156,264 copies, which is read in that statement, and that it costs exactly, as represented there, $3,117.70. But there is, in addition to these Three fifth Sunday Editions, costing $459, one-fifth Sunday Inset, costing 195; and in addition, there are several thousand copies which are cut up ($53.80), making what they say is a discrepancy of $3,825.60."

You see that he adds together $459, $195 and $53.80, making $707.80, or within 61 cents of the entire discrepancy. But, determined not to leave anything undone, he then goes on and accounts for it in another way:

"In addition to this they say that they call it $741.81, a mistake of $31.71; whereas I show you that there is no mistake at all. The financial year of business men in Philadelphia closes with the last day of December. Our year closes with the 1st of April, when we make our report to the General Assembly. In that item where there is that apparent discrepancy in the account, it is simply this: that the account ran over a part of fourteen months instead of twelve months. We get our work done, and whenever the man who does it wants his money, whether it is three months or four months, we pay him; consequently we paid in one instance, in one year—and then that year would include thirteen months of work, and the actual cost was $3,117—but we paid that other amount of $3,846 on that particular account. Is there any discrepancy in that whatever?"

I should say there was. He explains the thing all out, but he forgets this little fact. You see, gentlemen, that he not only accounts for $708.41, but he accounts for $3,846. Assuming that he said what he meant to, it is a singular fact that while twelve months cost $259.75 per month, yet when they have the thirteenth month that month costs $708.80. Thirteen is an unfortunate number. [Laughter.]

You may take either of those that you please, and when you have taken the one you will wish you had taken the other. Now, the Committee of Seven say it was a misapprehension. The Special Committee say it was an apprehension. We understood the thing exactly. There is not a particle of slander or libel or criminal offense in it. And I will prove that. If you have the report of the Board for 18-9—for you will please understand that that was the year that we investi-

gated and not 1889–1890, as stated by the Chairman of the Committee—I regret he was not better posted on it—if you will turn to the annual report of 1889, the Board stated that they published in that year of this particular thing 4,156,264 copies. Now, then, Mr. Black, the business superintendent, gave me an official statement which I have right here in which he said that the cost of doing that work was seventy-five cents per thousand. That is official. Now, if you will take a pencil and figure that up you will see that it figures $3,117. I called then upon the treasurer for an itemized statement of what the periodicals cost. Here it is: "Folding, stitching and cutting Westminster Lesson Leaf, $3,825.60." That is the official report of the Board as to the number; second, the official statement of the business superintendent as to the amount paid; and, third, the statement of the treasurer as to how much he paid in that year. We said nothing whatever about it. We picked out that word "discrepency" because it is a good word. It is not half as bad as it is called by some. Now, they actually had the cheek to stand on the platform of the General Assembly and dare to threaten the chairman and the Committee with a criminal offense and with arrest, etc., altho Governor Beaver who sat there in the corner, close b my side, said to me: "It is not so, it is not true." But there must something be said in order to get around this thing.

Now, I want to say right here that I have in this whole matter—as those of you who have heard me before know—I wish to say that I have conscientiously refrained from anything that could appear like an attack upon the Business Committee or the Board of the Church.

Adjourned.

SIXTH DAY—MORNING SESSION.

The first business was a report of the Committee on a religious exhibit at the Columbian Exposition, which was presented by Rev. Dr. Herrick Johnson, of Chicago. The report made the following recommendations:

First. That the General Assembly gives its approval to the proposition to have an exhibit at the World's Columbian Exposition illustrative of the influence of religion on civilization, and that it invites the hearty co-operation of other Churches and religious organizations throughout the land in the work of preparing such an exhibit.

Second. That a Committee of nine be appointed by this Assembly empowered to confer with the Exposition authorities and the representatives of other religious bodies, and make specific plans and arrange for the preparation of the exhibits representing our own Church and its work, provided that all the funds needed shall be procured by contributions from individuals interested in the exhibit.

The report was accepted and its recommendations adopted.

The Standing Committee on the Increase of Ministers reported through Dr. Niccolls, who said that four of the resolutions in the report were adopted by the last General Assembly. In the third resolution was this:

"In order to secure uniformity of practice in the reception of such ministers [ministers from other denominations] the Assembly hereby directs the following to be overtured to the presbyteries, in accordance with Section 6, Chapter XII of the form of Government."

This report was ordered to be printed for the consideration of the presbyteries, so that this was not sent down directly in the form of an overture. Now, by amendment to the Form of Government that section is taken out so that it could not be overtured in that form, nor was it the wish of the Committee that this resolution should be sent down to be adopted as a part of the Form of Government, but only as a rule. The Special Committee recommend that this be amended as follows:

In order to secure uniformity of practice in the reception of such ministers, the Assembly hereby enacts the following rule for the direction of the presbyteries: To amend the original resolution by the insertion of that, instead of sending it down to be adopted as a part of the Form of Government.

The amendment proposed was adopted.

Dr. Moore, the Permanent Clerk, stated that the General Assembly from time to time has adopted rules and regulations, and that the action just taken came under those rules. He claimed that the Assembly must have legislative authority to enact rules and regulations for carrying out the principles which they have adopted, and he objected to sending this to the presbyteries for overtures, because then it would become a part of the Form of Government, and, if found impracticable, desiring alteration or repeal, the General Assembly must send down overtures to the presbyteries to that effect; otherwise the Assembly will have two Forms of Government, one under one set of rules reachful by the Assembly at any time; the other beyond the reach of the Assembly except through the consent of the presbyteries.

Dr. Niccolls remarked that this was not designed to be sent down as an overture to the presbyteries. It was simply a rule. He stated that over 1,500 ministers from other Churches had been received into the Church since the reunion, and this is designed simply to secure uniformity among the presbyteries on the subject.

Dr. Moore said that with that statement from the Chairman he would withdraw any objection to it.

Dr. William C. Roberts, the Stated Clerk, said he hoped that the Assembly would call a halt in this matter, and do what the last Assembly did in regard to it.

After some further discussion, the rule was referred to the Committee on Polity of the Church.

The time having arrived for the consideration of Foreign Missions, Dr. Haydn, of Cleveland, the Chairman of the Committee, submitted the report, together with the following recommendations:

First. That the Minutes of the Board be approved.

Second. That the following members of the Board, whose term of office has expired, be re-elected——

Third. That the Assembly adopt as it is the suggestions made in the body of this report as to missions and methods of stimulating interests and securing the necessary funds for this work.

Fourth. That a Christmas offering be planned for and taken in every Sunday-school in aid of making Christ known to the nations, that this blessed charity we will associate with one of the sweetest festivals of childhood.

Fifth. That our various Women's Boards be heartily commended for the work of the past year, and begged not to relax one jot or tittle of their splendid endeavors, but to go on to greater things.

Sixth. That the recommendation of last year as to expenditure be re-affirmed for this year, with instructions to the Board to obey the injunction of the Assembly, if the exigencies of the work demand so much, and the churches are urged to at once plan to meet the requisitions by raising the sum of $1,100,000, that the Board may incur no debt.

On motion, the report was accepted, and the Treasurer of the Board, Mr. William Dulles, Jr., addressed the Assembly on the subject of the finances.

Mr. Dulles was followed by Arthur Mitchell, D.D.

Dr. Chas. A. Dickey presented the report of the Committee to whom was referred the duty of drafting a suitable minute expressing the sense of the Assembly in respect to the death of Dr. Henry J. Van Dyke, which was unanimously adopted; and the Assembly adjourned.

SIXTH DAY—AFTERNOON SESSION.

The Moderator announced the Committee to represent the General Assembly at the World's Columbian Exposition as follows: Mr. George Morrow, Col. Elliott F. Shepard, the Rev. Drs. Herrick, Johnson, S. J. McPherson and and J. H. Worcester, Cyrus McCormick, W. C. Gray, Henry Warden and John M. Converse.

FRATERNAL GREETINGS.

The report of the Standing Committee on Correspondence was read, and delegates from corresponding bodies were then heard.

The Rev. Joseph H. Dubbs, D.D., of Lancaster, Penn., of the General Synod of the Reformed Church of the United States, was first introduced and conveyed the cordial Christian greeting of the General Synod of the Reformed Church of the United States.

Mason Gallagher, D.D., of the General Council of the Reformed Episcopal Church, was next introduced to the Assembly, and spoke at length.

Dr. George W. Chamberlain, representing the Synod of the Presbyterian Church of Brazil, was introduced, and spoke as follows:

Mr. Moderator, Fathers and Brethren: The commission which I hold from the Synod of Brazil empowers me to convey the salutations of that Synod to this General Assembly, and bids me also lay before the Assembly all the information in my power in regard to the present state, the future prospects and the great needs of Brazil. That is simply out of my power in the brief time allotted for a salutation. I shall avail myself of the courtesy of the stated clerk and reduce that to writing, so that it may reach you, and through you the churches which you represent. If I were, however, to attempt to depict the present state of Brazil as regards the Gospel of Jesus Christ, I would refer you to the state of Jericho when the walls had fallen down. We were accustomed to represent it as an open door hitherto. There are no walls now on which to hang the door. Were are not surprised at the radical measures of the provisional Government, for the men of whom it was composed had already advanced during twenty-five years their ideas on this subject. But the Constituent Assembly, in face of the protest of the apostolate, as it called itself, that is, the united body of bishops, for there were twelve, and they protested, anticipating the gathering of the Constituent Assembly on the 15th of November of last year, the anniversary of the revolution, that unless the constitution as drafted and decreed by the provisional Government were modified in those features touching religious liberty, the Government would henceforth find itself confronted by the united apostolate and 12,000,000 of Catholics—that the Constituent Assembly, I say, in face of this process should have quietly proceeded to ratify all these radical measures and to make them fundamental laws for all generations in Brazil, has surprised even the most hopeful of us. If we enjoyed toleration when our Synod was organized we now enjoy ample liberty.

Now, as to future prospects. That depends upon two factors. First it depends upon you, upon the Church here, which is the mother Church of the Synod of Brazil. In the proclamation of reciprocity issued on the 5th of February last by President Harrison, there are specified those things which you may send into Brazil free of duty. There is one thing which is not mentioned, and that is the Gospel. That is free, as free as you have a mind to make it. And there is a call for reciprocity, not proceeding merely from the millions of Brazil, but from the great Head of the Church, who established this as a foundation principle of our retaining that which he gives us, "Freely ye have received, freely give." There is another factor, however, which, if the fountain of liberality should be stanched here at home, indicates plainly to us the future prospects of the Presbyterian Church in Brazil. When our Synod was organized there were twelve native ministers. There never has been an increase since. The spirit of self-support has been growing immensely for the last five years. There has existed what we call a fund for national missions, to which every church and every church member has been urged to contribute. It was provided that out of this fund every church which raised four-fifths of the salary of its pastor might draw the remaining fifth. It looked unfair, as tho it favored the stronger churches. But no sooner has a church availed itself of this privilege but it has immediately reflected: "That has been contributed by the poorer members of the church," and they never have drawn a second. It has actually spurred them on in making up their own salary and in turn to contribute to this fund. This is an index finger to the future of this Church, when the young Church of Brazil is undertaking its own support. You will have some items showing this spirit of self-support laid before you in the Board of Foreign Missions. South America has been brought into view within the last eighteen months, not only by what has occurrrd in Brazil, but by what was contemporaneous with it, the gathering here of the representatives of South America. Judge Wilson told me that when those representatives of the South American States were in Philadelphia the committee were somewhat embarrassed as to what they could do with them on the Sabbath Day. They were invited to services at Girard College, and it fell to Judge Wilson to direct that service. Knowing that they were nominally Roman Catholics, he endeavored to avoid anything that would be likely to offend them. Some of them said to him subsequently: "You need not have feared to touch our sensibilities. We are nominally Roman Catholics, it is true; but there is not a man who does not know that the greatest foe of our civil liberties is the Church of Rome." Many of the greatest statesmen of this country have not yet learned this fact, but the thoughtful men in South America have learned it by 300 years of object lessons. These men, who are stretching their hands for help for the founding upon a permanent basis of civil government, realize that their foe is the religion that has called itself the mother Church. They need, therefore, your help. There is a cry coming to you from the thirteen or fourteen millions of Brazil to aid them in leading men out of the dark night which Rome has systematically and persistently given, and will forever give to Brazil, if those who have the Gospel free shall not give it freely. I beseech you, brethren and fathers, to remember that the needs of Brazil are all impleaded in the cry which, whether consciously or unconsciously, is uttered by these millions: "Ho, there, you who have the light, bring it." [Applause.]

Dr. Green, the Moderator, responded to the addresses as follows:

It is to us a very pleasant feature in our arrangement that we are able to set apart a brief time to receive the kind expressions of your regard, and to express our own for the bodies which you respectively represent. We are very glad to receive these greetings from the Reformed Church in the United States and from the Reformed Episcopal Church and from the daughter of our own Church in Brazil, and we extend most heartily our congratulations and greetings to the bodies which you severally represent, and pray that when you return to your homes you will express the kind and fraternal feelings which are here entertained for them. I have no time at present to express at any length the interest that we have felt in the communications which you have made to us. We rejoice in the statements which you have brought to us of the work which you are doing and of the blessings that God has bestowed upon you in your enlargement and in your increase, and we bid you godspeed in your noble work, and pray that God may bless you more and more a thousandfold. We are firm believers in the unity of the Church of Christ We believe that all God's people in all the earth and in every form of organization are one in Christ, and that nothing can separate them, that nothing can break the unity which really does belong to all those who are united to the Lord Jesus Christ, the one living Head, and bound to him. If they are one in him they have the same faith substantially, they have the same spirit of the living God abiding in all their hearts, the same light produced by the Holy Spirit, manifesting itself in lives of obedience and love and active service.

There is a unity among all the followers of our Lord which nothing can break. And yet this unity is not in all cases manifested to the world as it should be. There are various influences and various obstacles that stand in the way and obstruct it, and therefore we are especially gratified and pleased when our brethren state to us and set forth to us the actual unity which is manifested between ourselves and them. We are rejoiced to know that we have the same great substance of faith existing between us; that be believe in the same Lord; that we receive the same great principles; that we are walking by the same road; that we are seeking the same end. But we do not suppose that the unity of the Church of Christ consists essentially in an external organization which is to embrace all the followers of the Lord Jesus. With all the disadvantages that beset denominational distinctions, there are some advantages, nevertheless, that belong to them. We would not have an organization, if it were possible to bring it about, in which all those who receive the Lord Jesus Christ should be embraced in one body. In order to accomplish this, it is necessary to pare down our belief point by point until nothing shall be professed by the united body except that which is common to all Christians and is absolutely essential to all. We think that there is an advantage in each separate body of Christians holding firmly to that faith which they themselves believe to be taught in the Word of God. We may differ from our Christian friends in some particulars, we may differ in certain articles of faith, we may differ in our form of government, we may differ in our modes of worship; but we can agree to differ. We rejoice in the prosperity of all the true people of God of every name. We rejoice in their doing for God and for his influence; but at the same time we feel that there would be an advantage if there could be a more formal expression of the unity which really subsists among Christians, and therefore we rejoice in the movement which has been made by the Reformed Churches in the United States to enter into federal union with a sister Church; and we appreciate the principles and motives which have led you to take that step, and we hope that that may be an omen for good. We hope that the time may not be far distant when the people of God of different names, even if they do not change in any item their own peculiar creed, tho they have not changed in any particular their individual organization, nevertheless shall be so brought together in federal relations that, maintaining their own organization, maintaining their own special peculiarities which they believe to be best for themselves, maintaining all that is precious and dear to them, nevertheless shall come in close relations, close fellowship, intimate connection with their brethren of other names, so that they can co-operate, so that they can work together, so that they can present a united front against the enemy, so that they can stand shoulder to shoulder in the great battle which is waging between our blessed Lord and the powers of darkness. We hope that the time may not be far distant when there shall be some effective arrangement made between the different denominations of Christians in this country by which, tho they yield nothing of that which they treasure, which they prize, which they believe to be based upon the Word of God, which they believe to be best for themselves, nevertheless they can clasp hands with their Christian brethren, and can move forward as different regiments in the same great army, engaged in the same work, and accomplishing more effectively than they are able to do by their separate labors the great work that is before them. God bless you, brethren, in your various organizations—bless you in your work, and do exceedingly and abundantly for them and for us above all that we can ask for you. [Applause.]

Dr. Francis L. Patton interrupted the presentation of the cause of church erection to read the following report in order to have it printed in time for discussion to morrow morning:

DR. PATTON'S REPORT ON THE BRIGGS CASE.

The Standing Committee on Theological Seminaries, to whom were referred certain overtures respecting the Rev. Charles A. Briggs, D.D., beg leave respectfully to report that they have examined the same and find that sixty-three presbyteries, to wit, the presbyteries of Allegheny, Baltimore, Butler, Cairo, Carlisle, Cherokee Nation, Chester, Cincinnati, Clarion, Columbus, Crawfordsville, Dayton, Dubuque, Duluth, Ebenezer, Freeport, Grand Rapids, Hastings, Holston, Huron, Iowa, Iowa City, Los Angeles, Lackawanna, La Crosse, Marion, Maumee, Monmouth, Nebraska City, Neosho, New Brunswick, New Castle, North River, Northumberland, Osborne, Ozark, Philadelphia, Philadelphia Central, Philadelphia North, Redstone, Pittsburgh, Portsmouth, Pueblo, Puget Sound, St. Clairsville, St. Louis, Shenango, Solomon, South Florida, Springfield, Steubenville, Transylvania, Trinity, Union, Utah, Vincennes, Walla Walla, Washington City, West Jersey, White Water, Willamette, Winona and Wood River, have overtured the General Assembly in reference to the utterances of the Rev. Dr. Briggs, contained in the address which he delivered on the occasion of his induction into the chair of Biblical Theology in Union Theological Seminary, New York. Some of the presbyteries recommend specific action on the part of the Assembly, but the majority of them ask in general terms that the General Assembly take such action as, in its wisdom, it may deem best. Inasmuch as the theological training of our candidates for the ministry is a matter in which all the presbyteries have a deep and common interest, the presbyteries aforesaid are to be commended for their vigilant regard for the purity of the Church, and their overtures should have weight with the Assembly in taking action upon a matter which would in any event have come to the knowledge of the Assembly, through the report of the directors of Union Theological Seminary to the General Assembly. The present report of your Committee is also a report of so much of the report of the directors of the Union Theological Seminary as refers to the appointment of Dr. Briggs to the chair of Biblical Theology in said seminary. It appears from that report that "on the 11th of November 1890, the Edward Robinson Professorship of Biblical Theology was founded and endowed by Charles Butler, LL.D., by the gift of $100,000," and that "at the same time Professor Charles A. Briggs, D.D., was transferred to the new chair from the Davenport Professorship of Hebrew and the Cognate Languages." On the 20th of January, 1891, Dr. Briggs delivered an inaugural address on "The Authority of the

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Holy Scripture," which has been the subject of severe criticism, and which is the occasion of the recommendation which your Committee feel constrained to make to the Assembly.

In making these recommendations your Committee feel that they are acting in the discharge of a difficult and delicate duty. The matter with which they have been called to deal bears in a very important way upon the purity and peace of our Church. The interests of the Union Theological Seminary should be most carefully considered, and great regard should be had for the judgment of those who, as directors and as members of its faculty, are administering its affairs. The Committee feel, moreover, that while the Assembly has not been officially informed, the Presbytery of New York has taken steps that look toward a prosecution of Dr. Briggs, on the charge of heresy; that well-known facts should be so far recognized as to secure from the Assembly the protection of the good name of Dr. Briggs in the discussion of the question that will come before the Assembly through this report, and also to prevent any expression of opinion on the part of this Assembly that could be justly regarded as a prejudgment of the case that will soon, as it now appears, assume the form of a judicial process in the Presbytery of New York. It cannot be too carefully observed that the question before this Assembly is not whether Dr. Briggs as a Presbyterian minister has so far contravened the teaching of the Westminster Confession of Faith as to have made himself liable to judicial censure, but whether in view of the utterances contained in the inaugural address already referred to, and the disturbing effect which they have produced throughout the Church, the election of Dr. Briggs to the chair of Biblical Theology in Union Theological Seminary should be disapproved. Your Committee have examined the law of the Church regarding the relation of the General Assembly to the theological seminaries under its care. The relation of the Assembly to the Union Theological Seminary, so far as the appointment of professors is concerned, is embodied in the following statement taken from page 390 of the New Digest.

"*First.* That the board of directors of each theological seminary shall be authorized to appoint all professors for the same.

"*Second.* That all such appointments shall be reported to the General Assembly and no such appointment of professor shall be considered as a complete election if disapproved by a majority vote of the Assembly.

"And further be it resolved, That the Board of Directors of Union Theological Seminary in the city of New York, persuaded that the plan proposed in the memorial will meet the cordial approval of the patrons, donors and friends of all these seminaries and contribute to the peace and prosperity of the Church, do hereby agree, if the said plan shall be adopted by the General Assembly, that they will agree to conform to the same, the Union Theological Seminary in New York being in this respect on the same ground with other theological seminaries of the Presbyterian Church."—General Assembly's Minutes, 1870, pp. 148, 149.

"The Assembly complied with this request."—See General Assembly's Minutes, 1870, pp. 62–64.

On page 397 of the new Digest there is the following statement respecting the "limitations of time within which the Assembly may exercise its veto in the election of a professor":

"That the Assembly declare that the true meaning of the act subjecting the election of a professor to the veto of the Assembly is that such election be reported to the next General Assembly thereafter; and, if not vetoed by that Assembly, the election shall be regarded as complete according to the plan ratified by the Assembly of 1870."—General Assembly's Minutes, pp. 60–65, 1878; 1871, p. 561.

It appears, then, that, according to the terms of the contract quoted above, the Directors of the Union Theological Seminary have conceded to the Assembly the right to veto the appointment of professors, and that an election is complete unless vetoed by the next Assembly following the election. Your Committee would have been disposed to recommend that the report of the Directors of the Union Theological Seminary so far as it has reference to the transfer of Dr. Briggs to the Chair of Biblical Theology, be referred to the next Assembly, if such a disposition of the matter had been possible; but the Assembly has clearly no power to postpone action. The control of the Church over the election of Dr. Briggs ceases with the dissolution of the present Assembly. Your Committee are constrained, therefore, to say that, in their judgment, it is the duty of the Assembly to disapprove of the appointment of Dr. Briggs to the Edward A. Robinson Chair of Biblical Theology in the Union Theological Seminary.

Your Committee desire to say, moreover, that while they are clear in their judgment that the Assembly has the right to veto the appointment of Dr. Briggs to the Chair of Biblical Theology, it is possible to impose a meaning upon the apparently unambiguous phraseology of the compact between the General Assembly and the directors of the Union Theological Seminary that would lead to a different conclusion. Fairness also requires us to remember that the Assembly is one of the parties to the contract that it is called upon to construe. While your Committee are of the opinion that the compact in question did not contemplate the distinction between the election of a person to be a professor and the appointment of one already a professor to the work of a certain department of instruction, it cannot be denied that such a distinction exists—the one act conferring status, the other only assigning duties. The seemingly irregular course of the directors of the Union Theological Seminary whereby Dr. Briggs was inducted into office before the Assembly had been advised of his appointment, is doubtless to be attributed to their mode of construing their compact with the General Assembly. While your Committee are sure that the Assembly will not and should not admit that its right of disapproval is restricted to the original election of a person to a place in the Faculty of the Union Theological Seminary, and while they are of the opinion that, acting according to the light it now has, the Assembly cannot but disapprove of the appointment of Dr. Briggs to the Professorship of Biblical Theology in that seminary, they are, nevertheless of the opinion that, in the interests of the mutual relations of confidence and cordial respect subsisting between the Union Theological Seminary and the General Assembly it would be eminently proper for the Assembly to appoint a committee to confer with the directors of the Union Theological Seminary in regard to the relations of the said seminary to the General Assembly, and to report to the next General Assembly. Your Committee recommend the adoption of the following resolutions:

"*First: Resolved*, That in the exercise of its right to veto the appointment of professors in the Union Theological Seminary the General Assembly hereby disapproves of the appointment of the Rev. Charles A. Briggs, D.D., to the Edward Robinson Professorship of Biblical Theology in that seminary by transfer from another chair in said seminary.

"*Second: Resolved*, That a committee consisting of eight ministers and seven ruling elders be appointed by the Assembly to confer with the directors of the Union Theological Seminary in regard to the relations of the said Seminary to the General Assembly and to report to the next General Assembly."

Respectfully submitted, FRANCIS L. PATTON, Chairman.

The Assembly's Committee on Church Erection through the Rev. Dr. W. A. Bartlett, made a report presenting the facts contained in the report of the Board, and urging the continued hearty support of the Board in its invaluable work, supplementing and making sure all the gains of the home mission department. He then introduced the Rev. Dr. Erskine N. White, who spoke on the subject.

Among other things, he said:

Since this Board was organised there have been more than 5,000 churches completed through its instrumentality. We have distributed more than $2,500,000, and we hold mortgages to just about that extent and insurance to just about that extent, and we want to have that work continued and helped. We want especial aid in this work. Many missionaries and ministers, with their wives and children, suffer severely in the West from the want of proper housing. The women who have gone out from comfortable homes into these new settlements, would be made happy by having a little house which they could dress with their own hands and make comfortable, where they could bring up their children uncontaminated by the surroundings to which they are often exposed. Do not forget this manse fund when you talk to the ladies of your church. Now, brethren we want your sympathy and your prayers. We want that you should think a great deal more about this Board than you do. When you face your congregations do not forget the Board of Church Erection. There are eight hundred churches without houses of worship. We want to catch up, and we want to build houses for all these congregations, so that there will not be a congregation large or small belonging to the Presbyterian Church that has not a church home in which to dwell. In this country cities grow up very quickly, and our ministers catch the active spirit of the times. One minister promised his congregation to have a church erected in twelve days in which he could preach, and the church had all to be constructed within that time. Remember that if you want to hold this land for our Lord Jesus Christ, it is not by the itinerant missionary preaching and passing on, or leaving a little church organized; it is by the establishment of a house of worship where there can be a permanence, and where a man can stand and preach for Christ under his own roof tree. General Grant in his book said in reference to his work: "It was the shovel and pick that did it. When they pushed forward they threw up embankments, and when they had thrown up these redoubts they were there to stay." Brethren let us throw up our intrenchments, let us intrench our army, and then we are there to stay, and God will bless our work in this great land. [Applause.]

SEVENTH DAY—MORNING SESSION.

The discussion of Dr. Patton's report, presented yesterday, was begun at an early hour and continued until 1 P. M. After a brief recess, Judge S. M. Breckinridge, of St. Louis, made an impressive speech and at its close, with the words, "I feel that I have discharged my duty faithfully," on his lips, he fell to the floor and died within five minutes. President Patton, of Princeton, Dr. Francis, of Cincinnati, and Dr. Bartlett, of Washington, favored the adoption of the report, vetoing Dr. Briggs's appointment and recommending a Committee of Conference. Dr. Logan, of Scranton, Prof. Henry P. Smith, of Lane Seminary, and Dr. Dickey, of Philadelphia, the latter a director of Union Seminary, opposed the report. All these spoke in the morning, and in the afternoon, Judge Breckinridge, a member of the committee drafting the report made the only speech, and this was in support of the resolutions recommended. The Assembly adjourned as soon as it was announced that Mr. Breckenridge was dead, and spent the evening in prayer.

DISCUSSION OF THE REPORT IN THE BRIGGS MATTER.

Dr. F. L. Patton: *Mr. Moderator, Fathers and Brethren:* I shall not detain you at this moment with a long speech. I rise simply to say a word by way of explanation. I am sure that whatever differences of opinion may exist in this Assembly there is no one here who is not ready to credit the Committee that has been charged with the responsibility of introducing this report with the desire to do simply what is best. I wish to say that in the fullest recognition on our part of the possibility of mistake and error we have discharged this duty under the impulse of this one desire, to do what is demanded by the exigencies of the occasion, and to do it in the spirit of kindness and in the fullest recognition of all the rights of all parties concerned. The report of this Committee is unanimous. Propositions were made in the Committee looking to a different action, and different action was not taken simply because after the fullest discussion the Committee were clear that this was best. It is the least, in our judgment, that the Assembly can do. It is the most, in our judgment, that the Assembly is called upon to do. We have tried to look at the past, to study the present, and to anticipate the future in the consideration of this question. It is possible that the debate may bring to light matters that we have not considered; but I think we have considered the matter in all its lights, and we are ready when the occasion comes to give a reason for every part of this report. We should be sorry if it is found necessary to deal with this report in protracted debate, but if protracted debate is necessary we trust that, so far as we are concerned, and we are sure that so far as others are concerned, the debate will be conducted in the spirit that has dictated the report of your committee.

SPEECH OF PROFESSOR SMITH.

Prof. Henry Preserved Smith, of Lane Seminary, then addressed the Assembly. He said:

Mr. Moderator: A proposition to terminate the usefulness, so far as his connection with our Church is concerned, of a minister in good standing in that Church, certainly deserves the most careful consideration. I desire that this report, which is such a proposition, should receive this careful and, if possible, unprejudiced consideration. The gravity of the situation is enhanced by the fact that whatever the Committee may say—and I wish to credit them with the fullest desire to do what is right and best in the case—I say, whatever the Committee or the Assembly may say, it will be inferred that the gentleman who is the subject of remark this morning, is guilty of some offense which, in the eyes of the Assembly, makes him unfit him for the position to which he has been elected. By taking the action proposed by the Committee we shall therefore not only terminate the usefulness of a minister in good standing, but we shall cast reproach upon his good name. It cannot be otherwise. The gravity of the situation is still further enhanced by the fact that a great institution of our Church, already stricken by the hand of God, will be crippled in its work for the immediate future, if this action is taken. These are reasons not against the action, but in favor of careful consideration of all that can be urged in favor of the action. Now, sir, as I hold that there is not sufficient reason for the action proposed, I am well aware that I take the unpopular side. I must, therefore, ask particularly that you will lay aside all prejudgment, and give me your most dispassionate attention while I consider at some length the reasons which may be urged for this procedure, and endeavor to show, as I have no doubt the Committee would be glad to have me show, that those reasons are not sufficient for the action proposed.

In the first place it is doubtful whether an assembly of this kind is competent to judge (I do not call in question its right in the case) as to to the qualifications of a professor elected to a chair in one of our theological seminaries, aside, I mean, from his soundness in doctrine. And here I suspect that the Moderator of this Assembly (Dr. Green) has set the standard of theological teaching so high that unconsciously you are led to compare other professors-elect with him. But, sir, if you set that standard, how many of the chairs in your seminaries will be filled? Suppose you say, "Every man who is elected to a chair in our theological seminaries must be as tall as Dr. Green." I am not as tall as Dr. Green. Professor Curtis, my friend of the McCormick Seminary, is not as tall as Dr. Green. There are not enough tall men who are Hebrew scholars to go around. There are not enough Dr. Greens to go around. I wish we had a Dr. Green for every chair of biblical theology. [Applause.] But we have to make use of what we have, the material at our disposal. Dr. Green is not six or seven or eight, but one, and while we envy Princeton the possession of such a treasure, we think it invidious to insist that every professor in every theological seminary should reach the stature, physically or mentally of morally, of any one who is already in a chair of any one of our institutions. Beware, therefore, lest in your high estimate of the theological chair, you set so high a standard that no one will be found to reach it. Shall we keep our chairs vacant because we cannot reach the ideal set by this Assembly?

But, sir, we ought to distrust our judgment in this case for another reason. Dr. Briggs, who is before us for consideration, is not a new man in the position to which he is called. After careful and special preparation he was elected seventeen years ago, if I am correct in my figures, to the chair of Old Testament Exegesis in the Union Theological Seminary. For seventeen years he has filled that chair with acceptance. We have the testimony of the Board under which he has served for all that time, we have the testimony of his colleagues, we have the testimony of large numbers of his students in his favor. And what is the tendency, what is the trend and meaning of that testimony? That Dr. Briggs is first a man of large ability; secondly, that he is a man of distinguished scholarship; thirdly, that he has peculiar qualities as a teacher; fourthly, that religiously and spiritually he makes the impression of deep earnestness and large evangelical piety. [A voice: "Good," and light applause.]

That is the testimony, sir, of those with whom he has been most intimately associated, his colleagues in the seminary, the directors who have watched his career and the students who have been under him. Now, this Assembly, to which Dr. Briggs is a stranger, comes and says: "Dr. Briggs shall not teach, he shall not occupy that chair," when we have this testimony in his favor. Are you willing to take that stand? The presbyteries overture us to do what in our wisdom is best in the premises. Can anything be better in our wisdom than recognizing our ignorance, to ask the testimony of those who know, and on the ground of this testimony to continue Dr. Briggs in his career of usefulness upon which he entered seventeen years ago? Sir, I hold that this creates a presumption in favor of Dr. Briggs and against the action which is proposed here, of disapproving his election.

Now, the reasons urged for such action ought to be many and weighty. So far as they have been urged in my hearing they can be reduced to two. The first is: "Dr. Briggs has been misunderstood." The second is: "That Dr. Briggs is not sound in his doctrinal teaching." You will think, sir, before I am through that like Dogberry, I am willing "to bestow all my tediousness upon you." At the risk of that I desire by your courtesy and forbearance to consider carefully these two reasons, which are urged for the action proposed by your Committee.

The first is that Dr. Briggs has been misunderstood, the implication being that he has not expressed himself clearly, and, therefore, has been misunderstood. It is said that in a quarrel both parties are generally wrong. Well, in a misunderstanding it is possible that either party may be in the wrong. It is said that a man was going along Fulton Market, where there are fishmongers' stalls, and, stopping before a pile of live lobsters, he said to the keeper of the shop: "It is a curious thing that if you put anything hard, like a stick or a cane, in the claw of a lobster, he will take firm hold of it, but if you put anything soft, like your finger he will not." "Oh, said the dealer, "won't 'e? You try it. You put your finger in and see." "Well," said the man, "I don't want to put my finger in, but here is my dog. We will put his tail in and see."

The result of the experiment was as you might expect. The dog was soon seen departing at a quick race down the street with the lobster attached to his tail. "Oh," said the dealer, seeing what was up; "Look here, you call that dog back. He has taken my lobster away." "No," said the man, "that dog is in bodily pain. I am afraid he would not mind me now. You call off your lobster." [Laughter.] Now, sir, they say to us, "Your dog is making a great deal of fuss." We say: "Call off the lobster." [Laughter and applause.]

Mr. Moderator, I very well recognize the gravity of the situation, and I certainly would be the last to make light of anything in this controversy. I have watched it from the beginning with a good deal of care. I have had more direct personal interest in it, I suppose, than the large majority of this assembly. Now, the fact which has most struct me in this connection is the fact, which we are prone to ignore, but which exists nevertheless and which is a larger factor in our church life—I mean the existence and the influence (I was going to say the omnipotence) of the religious press. We have among us, then a body of men who conduct newspapers which are identified, in name at least, with the Presbyterian Church. These papers go into almost every one of our homes. The editors themselves are fond of telling us how many readers they have who believe their particular paper to be the best paper that is published and who never read any other. They are constantly magnifying their office in regard to the influence which they exert, greater than that of any pastor. I am not disposed to deny any of their claims on this head. Now, this press of ours, has become omnipotent. It goes into almost all our homes. It is read with care and attention upon the only day in the week on which the large majority of our people have much time for reading. Its dicta are taken, I was going to say, as inerrant. They certainly have a tremendous influence upon those who read them.

Now, the factor in this case which we need to consider very carefully, is this influence of the religious press. I shall not be going too far, I suppose, when I say that a large majority of the commissioners here present have obtained their impressions of this case from this source. Now, I have always been treated kindly by the gentlemen who conduct these papers. I desire to say nothing against them. I have a high regard for those whom I know personally. But, sir, I ask you whether, in the nature of the case, they are competent as a jury to decide upon such a matter as is before us? We know what their decision is; but are they the right persons to make such a decision? Mr. Moderator, no man can be a specialist in all departments. Even the editor of a religious paper, however wide his reading, however large his knowledge, cannot be a specialist in all departments. These gentlemen, therefore, and with them the papers which they conduct, are liable to mistakes in judgment. That the Church has misunderstood what Dr. Briggs says, means to a large extent that these gentlemen have misunderstood what Dr. Briggs says. But, further, from what point of view do these gentlemen regard the utterances of any one whom they criticise? Is it from the high plane of theological learning? Is it not rather from the popular position? They are in sympathy, and desire to be in sympathy, with the people at large. Therefore, when anything new comes before them, they are apt to judge it rather from the popular plane than from the special plane of theological learning. This I give as a general rule, and I think that a large part of the misunderstanding complained of can be traced to this source.

Allow me to enter a little into the history of the case. The inaugural address of Dr. Briggs was delivered before a select audience, consisting of the students, faculty and trustees of the Union Theological Seminary and a few ladies and gentlemen in sympathy with theological education, who were present at that time. The following week a prominent religious newspaper published a syllabus of Dr. Briggs's address, accompanied with an editorial making a violent attack upon him. Now, is it fair to judge an address, is it fair to judge a man by a table of contents? No, sir. A syllabus is simply a table of contents of the address. Is it right, I say, is it fair, in any court in the land would you be allowed to judge a man upon such material? Why, sir, pardon me, if I weary you, in the institution with which I am connected one of the theological professors printed for the use of his classes a syllabus of his lecture. An examiner at the seminary took up that syllabus one day

with the view of ascertaining the orthodoxy of the professor in question who as having been connected with the former new school—I beg your pardon, perhaps that would be transcending the limits of what would be proper in an occasion of this kind—the fact is the commissioner examined the syllabus with the intention of criticising, in a good sense, I presume (the sense of the higher criticism), the lecture of the professor in question. His eye first lit upon this phrase: "A new creed needed." Could he believe his eyes? There was the evidence of heresy right before him. "A new creed needed." Our Westminster Confession to be thrown away; inadequate to the demands of the times. This was before the days of revision. Why, he began to make a sensation at once. The misunderstanding spread. The whole board of examiners called that professor before them to ask an explanation of that term, "A new creed needed." He turned back to the page and pointed out to them that the chapter in question was on the history of the Westminster Confession, recounting that the Westminster Assembly, on coming together, considered first the Thirty-nine Articles of the Church of England; that, coming to the conclusion that they were inadequate, they decided that a new creed was needed, which resulted in the Westminster Confession. Now, if on the basis of that syllabus, that table of contents, some religious or secular newspaper had published against my honored colleague an article showing that he was away out of line with the Westminster Confession, that he was advocating the making of a new creed for our Church, that misunderstanding would have gone all through the Church, and we should have seen just such a sensation as we have seen now. We should have had presbyteries overturing the Assembly to investigate the teaching in Lane Theological Seminary. We should have had just what we see before us now; and whose fault would it have been? Why, the fault of those who misunderstood, and not the fault of the professor against whom these charges were brought. Now, it was upon the basis of a table of contents, a syllabus of an address, that these charges were first made and circulated. And I know that in some presbyteries at least action was proposed, and I think in some it was actually taken, upon that basis, and sent up to the Assembly. Now, this is the question in my mind: Is that sort of agitation, that sort of misunderstanding, a reason for depriving a man of his chosen career? I say no, Mr. Moderator, and so far I say that this misunderstanding is not a reason for judging a professor as we judge him here.

I will not enter into the general question as to how far it is fair to judge a man by a single address, when he has published four books of acknowledged ability, scholarship and usefulness. But, sir, that a man should be judged by a syllabus of an address, that seems to me to be going too far.

But the second charge is doubtless the graver one—the charge that the views of Professor Briggs are not in accordance with the Confession of Faith; that is to say, that he is not orthodox. And trespassing upon your indulgence a little longer, I hope you will allow me to consider the address of Professor Briggs, to which allusion has been made, and the allegations that are made, that it is not in harmony with our Confession of Faith.

In the first place, there are a number of affirmations in the address which, whatever we may think of their prudence or the discretion the professor manifested in uttering them, or of the form of the utterance, cannot be said to be contrary to our Confession of Faith. I think that among these there should be classed his position in regard to James Martineau. I know very little of Martineau's writings, but I do know that he has been one of the ablest opponents of atheistic materialism that our century has seen. Now, sir, if Dr. Briggs believes such a man is in spirit a Christian, whatever the defects of his creed statement, has he had not a right to take that position? It seems to me that he has. If you will take the theology of Dr. Charles Hodge for a long time, sir, your honored and revered colleague—the now sainted Dr. Charles Hodge—and look in the second volume of that work, you will find a note, I think at about the 200th page, concerning Schleiermacher. You may ask, "Who was Schleiermacher?" He was a great leader of modern German theology. He was, in the sense in which we use the word, a rationalist. He was accused of being a pantheist. He laid very slight stress upon the Old Testament, and his doctrine of inspiration would certainly be considered in this Assembly decidedly loose. Now, this German rationalist, this German mystic, higher critic and rationalist, is classed by Dr. Charles Hodge among the believers in our Lord Jesus Christ, and he says concerning him: "Is he not now enjoying the presence of the Lord Jesus Christ in Heaven?" Now, if Dr. Charles Hodge could put a rationalist of this kind into Heaven shall we condemn Dr. Briggs for saying that James Martineau also, tho his creed is lamentably defective, deserves a place among those who in spirit are Christians?

But it is said that Dr. Briggs makes the Reason and the Bible and Church co-ordinate sources of religious knowledge. Dr. Briggs has denied this, and I might let it go; but I think we need to look a little more closely at the charge. What are the sources of our religious knowledge? I ask you to look at them. Take Schleierm cher, for example, whom Dr. Hodge supposes to have found Christ. How did Schleiermacher find Christ? Certainly not through the Bible, by accepting it in any sense in which we accept it as the word of God. No, sir; he came to the knowledge of God and of Christ by the use of his reason. Dr. Patton told us on last Sabbath that he was not afraid of being *a priori*. Schleiermacher was *a priori*, and, as he supposed, he found God by *a priori* method. Now, shall we deny facts of this kind? Shall we assert that on the ground of the Confession, the Scripture is in such a sense the only source of religious light and knowledge, that should shut out the reason and the Church altogether? It seems to me that it is impossible to say that Dr. Briggs also must affirm it. This is within his right of private judgment, and we cannot trench upon it.

But other charges of this kind are brought, concerning which I should say the same thing. If Dr. Briggs can historically justify his position, he has a right to hold it. I do not know how he would do so. He did not have time to elaborate some of the points that he brought up. I have no doubt that he could bring before us points that would convince us, at any rate, that he has historic probability on his side in making the affirmations he does.

Concerning bibliolatry, for example. I do not know of the prevalence of bibliolatry in this country, in our own day; but that such a thing has existed I should be sorry to say. Have I not heard—and here some Scotchman will be able to correct me—have I not heard that the Bible is sometimes put at the door in Scotland to keep out the spooks? [Cries of "No, no."] Perhaps I am wrong. I had the impression.

The Rev. William Ormiston, D.D.: I am a Scotchman, born on the banks of the Clyde, and fifty-five years ago I knew that to be true. [Applause.]

Professor Smith (continuing): Now, what I am saying is this, that if Dr. Briggs has had instances come under his observation which would justify such a claim he has a right to make the claim. Whether he has such instances or not to justify it I do not know. Let me give you an example, however. In the German War a mother sent her son into the army, and on parting with him gave him a little Bible that she had got for him, and told him always to carry it with him and to read it. He carried it in his vest pocket, and as happened in a number of instances also in our war, during the first day's hard fighting of one great battle, a bullet penetrated partly through that book, and being stopped there, the book saved his life. Examining it he found that the bullet had left a distinct mark on this verse: "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." Full of joy and gratitude, as tho a voice from heaven had spoken to him directly, he wrote that night to his mother telling her how that Bible had saved his life and how it had given him a promise from God. Sir, if that mother had her faith strengthened and renewed that her prayers for the preservation of her son were heard, that that was an answer from Heaven, can we blame her? Is not that tender and affecting conviction just what we should expect? But, sir, the next day, in the second day's fighting that son was blown to pieces by a shell. Now, what was the feeling, I ask you in all solemnity, what was the feeling in that mother's heart? Had it not a slight tinge of confidence in that Book as a book as tho it were a sacred talisman to protect her son?

This is an extreme instance. In one way it is an extremely affecting instance to me; but if that feeling be enlarged, can you not see that there would be ground for the charge that bibliolatry was one of the great evils of the Church? Might not that feeling go so far as to interfere with the intellectual and religious apprehension of the truth of Scripture? I do not know but there are people in this country—you who are pastors can tell—who have a confidence, a sort of sneaking confidence, in their own salvation because they have a big Bible on the center table in their parlor, which they never read, nor any other; but it is there. They have got a Bible in the house, and they place some sort of confidence in that.

But these are trifles, sir. All I want to say is, if Dr. Briggs has instances under his eye which will justify the charge that bibliolatry has sometimes kept men from the Bible, he has a right to make the charge, and we ought to be very careful in condemning him on the ground of that.

There are a number of other points of this question to which I should be glad to speak, but your patience would give out and so would my voice. Let me come to the final point in regard to the more serious charges which have been made against the orthodoxy of Professor Briggs. And let me premise that my view of the situation is this: In the Presbyterian Church we subscribe to a system of doctrine. That man is a heretic whose position can be proved contrary to the system of doctrine. This proof must be brought before a Presbytery. The man must be convicted by regular trial. The case may then be appealed to the higher courts, and it is only when such a judgment has been given by the highest court of the Church that a man is actually convicted of heresy. But, sir, the general opinion seems to be that if a man is charged with heresy, he is guilty; if he is charged with even the slightest departure from the system of doctrine contained in the Confession, that he is guilty of heresy. I say it is not so, but we are obliged to interpret the Confession with some regard to the essentials of the system, and if you are going to insist upon a system of verbal subscription to the Confession of Faith, we shall all, or at least a very large majority of us, have to leave the Church. We are to have a just weight and a just balance, and if we convict Dr. Briggs of departure from the Confession on one point, must we not, to be consistent, convict somebody else on another point, and so on through the list, so that we shall eliminate a very large element of the Presbyterian Church?

The charges against Dr. Briggs, which have been brought against the soundness of his views, I think may be summed up in three heads. The first is inerrancy of the Scriptures, the second is a race redemption, and the third is progressive sanctification after death. Now, I do not say that either one of them, if proved, interferes with the system of doctrine contained in the Confession, but that is for the presbytery to decide. All that I shall assert now is that if these departures be judged, then other departures must be judged in the same spirit. Take an example.

I hold, as you very well know, that the inerrancy of the original autographs of Scripture is not a doctrine of the Confession; but if it be a doctrine of the Confession, inerrant transmission of the documents is equally a doctrine of the Confession. The Confession is more specific on this point than on the other. The distinction between the original autographs and our present Bible was unknown to the Westminster Confession. The Confession says: "The Old Testament in Hebrew and the New Testament in Greek, being immediately inspired of God, and by his singular care and providence kept pure in all ages, is authentical." Now, that clearly affirms inerrant transmission, does it not? Does it not say that the inerrancy of the originals, whatever they be, has been transmitted to us without failure? So that the text of the Scriptures has not suffered, in the opinion of the Westminister divines, from those corruptions which have invaded profane documents. If any one desires to go into this question at large, let him take up John Owen's "Treatise on the Divine Origin of Scripture." Notice the emphasis which he there puts upon inerrant transmissions, and notice this is the practical point, the Westminster divines were interested not in the inerrant autograph which has perished years ago, but in the Bible of now, in which they could have confidence. And, sir, on this ground they affirm the inerrant transmission, or at least the incorrupt transmission of the Bible to our own times. But, sir, you will pardon me for alluding to one of your colleagues, whom I regard with the highest respect, both as to his scholarship, his theology and his orthodoxy, the present professor of systematic theology in Princeton Seminary, Dr. Warfield, who published an article some years ago which proved, as he supposed, to his satisfaction that the last twelve verses of the Gospel according to Mark are not a part of the Scripture; that is to say, that those verses which we find in our copies are therefore corruptions—that the transmission has not been inerrant, and that these verses should be taken out. He holds the same, I presume, in regard to the story in the Gospel of John, of the woman taken in adultery. He holds the same with regard to the doxology in the Lord's Prayer. He holds the same as to the famous text of the three witnesses in the Epistle of John. Now, Dr. Briggs does not believe in the inerrancy of the original autographs, which is not asserted in the Confession. Yet you will condemn him of heresy; at least you will keep him from his professorship, while Dr. Warfield affirms the corruption in transmission in the text of the New Testament in such important particulars as I have stated. Ought you not in consistency to pronounce also against the views of Dr. Warfield. [Applause.]

I repeat, sir, I have the highest idea of the orthodoxy, of the ability, of the scholarship, of the fairness of Professor Warfield. If he comes to that conclusion he has a right to come to it; and his diversion from the Confession is not such that we ought to accuse him or even suspect him of heresy; but if that be so, shall we not say the same of Professor Briggs.

The second point to which I wish to call your attention is the doctrine of a race redemption which Dr. Briggs has affirmed and which some find to be contrary to the Confession of Faith. The strict Calvinism—I need not remind you, perhaps, and yet some of you may not study your Confession of Faith very closely—allow me to remind you that the strictist Calvinism proceeds on these grounds: The whole race of men sinned in Adam. This sin is not simply corruption of nature, but it is real guilt, involving condemnation, so that God would be just were he to condemn on the ground of their original sin the whole human race to Hell forever. Now, through this mass of corruption God, of his mere good pleasure, chose a definite number, which can neither be increased nor diminished—the Confession has not yet been revised I remind you—God chose a definite number which can neither be increased or diminished, and entered into covenant with his son in due time to redeem, call, justify and sanctify them.

That, sir, on the strictest construction, is the doctrine of the Confession of Faith. It involves what is known as a definite instead of a general atonement. Now, this Assembly has viewed with favor—I think I am not mistaken in this—the change of the language of the Confession so as to read: "All infants dying in infancy, and other persons incapable of being outwardly called by the ministrations of the Word, are redeemed by Christ." I would like to ask upon what theological ground will you justify that change? All mankind a mass of corruption, deserving the wrath of God and the pains of Hell forever, God in his good pleasure electing some to everlasting life? On what ground, I say, will you affirm that this number includes all infants as well as others incapable? That is for you to settle. What I say concerning Dr. Briggs is that he simply desires to find a theological ground for your affirmation. And there is no other theological ground on which you can affirm the election of all infants except this, that Christ by his atonement redeemed the race so far as original sin is concerned, and therefore all infants dying in infancy are redeemed.

Now, will this Assembly, which views with favor this change in the Confession, nullify the usefulness of a professor of theology in our Church because he desires to be consistent and to find theological grounds for the belief which you all hold? I do not believe it.

But, sir, the most serious problem of all is the point which has been denominated progressive sanctification. I do not altogether understand Dr. Briggs's doctrine upon this point. [Laughter.] But I think—let me say that that is no reason why it may not be perfectly clear. [Laughter.] The Confession of Faith has been misunderstood; the Bible has been misunderstood. This fact in itself is no argument against the clearness and perspicuity of either one. Now, sir, it impresses me that Dr. Briggs has not thoroughly worked out his doctrine. I think that is true. So much concession I shall be glad to make; but if we are to condemn every theologian who publishes a system without having it thoroughly worked out, where will you begin and where will you end? The doctrine of the Confession of Faith is, that those who are not redeemed, are, after the final judgment, consigned to the place reserved for the Devil and his angels, "there"—I quote now from the Larger Catechism—"to be punished with unspeakable torments, both of soul and body, forever." Now, sir, do you know how much that means? You know what the population of the globe is. Do you know that in every minute of time seventy human beings pass out of life? According to the most liberal construction of your theology, how many of these do you suppose are effectually called, redeemed, justified and sanctified? Including infants and incapables, certainly not one-half. The doctrine of the Presbyterian Church is, therefore, that in every minute of time thirty human beings drop into that abyss of unspeakable torment, to be punished with the Devil and his angels there forever. Every hour an assembly the size of this drops into that yawning chasm. And this goes on twenty-four hours in the day, thirty days in a month, twelve months in a year. The centuries roll by. Ten thousand years, at least, Dr. Warfield says, the centuries have rolled by, and this awful procession has gone yonder to that bourne whence no traveler returns. Now, sir, do you ever reflect upon these facts? Do you reflect upon them, and keep out of the lunatic asylum? Do you face this awful problem of the destiny of the race? What do you do with it in your system?

Elder Graham, of Nebraska: Leave it with God.

Professor Smith (continuing): Now, sir, I think the most of us have a secret hope that God has reserved some way to himself by which he may at some time restore some at least of these lost souls. That, however, would be at any rate but a pious opinion. It is not held certainly as a theological dogma, a theological doctrine, by any one in the Presbyterian Church. But, sir, if any one can find relief from it in the Scriptures, so far as I am concerned, he is welcome.

Dr. Briggs thinks he has found some relief in that he supposes that regeneration takes place in many souls in which we do not see the evidence of regeneration; that it takes place before they leave this life, but that the subsequent process of sanctification goes on in the other life. Now, on a strict construction of the Confession, Dr. Briggs is wrong. The Confession, or Catechism, at any rate, affirms that the souls of believers are made perfect at death. Dr. Briggs thinks that he finds Scriptural ground for holding that the process of sanctification, at least the process which leads toward absolute perfection, goes on in the other life, and that the regeneration, which is its beginning, occurs here in many souls in which we do not see the evidence. Now, will you, who hold to such a radical modification of the Confession as is involved in saying that all infants are saved, condemn a minister of your Church who desires to find relief from the oppression of that awful destiny of the race?

We are told not a sparrow falls to the ground without our Father's notice. How can God rest, with a prison, as Dr. Hodge calls it, so full as the one upon which we have been dwelling this morning? When Dr. Briggs, in support of his theory, quotes "He that hath begun the good work anew will perfect it until the day of Jesus Christ," has he not colorable ground at least for a hope such as he expresses?

Now, sir, I believe I have done. I have tried to show that we ought not to condemn Dr. Briggs on the ground, first, of his inaptness to teach, when his fitness is so strongly testified by those who ought to know best; or, secondly, upon the unsoundness of his views. Prejudice is easily raised and not easily allayed. A Western bridegroom, you know, on his tour met for the first time the delicacy known in New England as codfish balls. Supposing that it was the soda biscuit of his native wilds, he took one of the balls in his fingers and broke it open. Struck by its peculiar appearance, he brought it cautiously toward his face and, as the colored brother said, "nostrilized" it. Said he: "Don't eat that, Sal, there is something dead in it." [Laughter.] Well, now, of course she did not eat it. Nobody would under such circumstances. Prejudice is easily arrayed. The theological stomach, I think, is a little delicate, and it is easily turned. Prejudice is easily raised and is not easily allayed. Shall we, upon the ground of the pronunciamentos that have been made already, cut short this career of usefulness? This is the question that I desire to ask. I thank you for your courtesy.

SPEECH OF DR. S. C. LOGAN OF SCRANTON, PENN.

I rise specifically to suggest a modification of the action proposed by the Committee. That Committee have done, as they have expressed to us, all they could to give us their very best judgment as the least that the Assembly can do in the premises, I have the very highest respect both for them and for what they have reported. With a single modification it seems to me that their report, if adopted by this Assembly, is the least that in the present condition of the Church and the questions which are involved could be done. Now, I will suggest the amendment, or, rather, two amendments looking in the same direction; and then afterward I will proceed to state some reasons for them. My first amendment which I will propose is this:

That the first resolution be amended by the insertion of the words "for the present"; so that the resolution will read: "That in the exercise of its rights to veto the appointment of a professor in Union Theological Seminary the General Assemply hereby disapproves for the present of the appointment of the Rev. Charles A. Briggs, D.D."

[Cries of "No. No. No."]

A member: I second that amendment.

Dr. Logan: And I want to give notice of the second amendment, which is the second resolution:

"*Resolved*, That a committee consisting of eight ministers and seven ruling elders be appointed by this Assembly to confer with Professor Briggs and the Directors of Union Theological Seminary in regard to the whole case, and also with the Directors of the Seminary especially regarding the relations of the said Seminary to the General Assembly, and report to the next General Assembly."

Dr. Patton: Mr. Moderator, I rise to a point of order. Dr. Logan has a perfect right, I suppose, to move a substitute for the entire report; but I would suggest, sir, subject to your ruling, that he has a right to move only one amendment at a time.

Dr. Logan: The Doctor forgets, sir, if there is anything in this world that I am it is order in the way of ecclesiastics. [Laughter and

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applause.] I have been some forty years connected with that business, and I am quite a young man yet. No, sir; I am not out of order. I read the last simply as a notice, as I distinctly stated. Now, I have seen and heard many controversies in the Presbyterian Church, and I have never yet found one quite so complex as the one before us now. There is on actual trial in the hearts and judgments of the brethren not only a Professor, but a Board of Directors and a whole system of control concerning the education of the ministry of the Presbyterian Church. Each of these must enter into the consideration of this question which is brought before us to-day. My experience in all the controversies that I have known in the Church is the great danger of men substituting their sentiments and feelings for their deeper sense of Christian love and Christian judgment. Now, I presume it would satisfy the Church and tend to the peace of the Church if we could to-day postpone action. The whole matter has come up so quickly and the cases of irritation are so many, and the winds have blown from so many quarters that it is almost impossible for a sincere, faithful presbyter to come to a conclusion. The moment an attempt is made to pass judgment on Professor Briggs, the accusation comes of ignorance and want of charity, of misconception and wicked perversion, so that an honest presbyter is afraid to say anything lest he shall say that which is wrong. This arises from the condition of things, for which we are none of us accountable. It may be the fault of the times. It may come from the telegraph, which does occasionally misinterpret. I have in my pocket now, sent from another State, a paragraph from the report of the sermon of our Moderator, in opening the Assembly, which, if it teaches anything as it is printed teaches the doctrine of universal salvation [laughter], as far as I can understand it; and the man who sent it to me asked to have the General Assembly pass a resolution that every minister and every theological teacher shall be required from the 1st of June, for one year, to speak exactly what he means, and to submit it to the girl in the kitchen before he preaches it. If there is anything which a life of service in the Presbyterian Church has impressed upon me, it is the wickedness and the wrong of improperly touching the character of God's ministers—to carry in the treatment of God's servants with us the warning, "Do my prophets no harm," because the treasure is committed to earthen vessels, we must never forget that the charity of the Gospel, must be carried along in all the treatment which we give to the servants of the Church. Now, I believe that the General Assembly must control theological teaching in all the seminaries of the Church. This Committee reported in favor of the proposed action because they believed under the circumstances that no action would be equivalent to positive action, and they would lose their right of veto. Now, if the Assembly adopt my proposed amendment, and refuse to confirm Dr. Briggs for the present until they have more knowledge on the subject, that will meet the demands of the Church. It is not the custom of the Presbyterian Church to condemn any man without his presence and without his witnesses. [Applause.] You cannot decide a man's orthodoxy by a resolution. It must be done by the judgment of the Church court after a proper hearing. Now, another reason why I am in favor of this action is that the whole intention of discipline is the saving and not the destroying. The discipline of the Church is for the edification of the Church, and the great power in the edification of the Church is charity, the love that never failed it. The great power in the edification of the Church is charity. That is my feeling on this subject. Why, brethren, in my presbytery, which stood up to a man upon the overture which we find recorded in this report, every man of us protested his unwillingness to appear to judge Professor Briggs before he should be investigated according to the administrations of the Church; and that was the spirit, I have no doubt, in every presbytery. What we want to do is to save this man, if he be the man that his friends say he is—and I am sorry to say that I have no personal acquaintance with him—but if he be the servant of God, a man cultured in the mysteries of the Bible, a man who has devoted all these years to the service of the Church, I say, let us not with rude hands nor with hasty words utterly destroy him. [Applause.] Let us save him. But, as I have said, the whole subject is complicated further because this action is against the wisdom of the directors of that noble seminary who have selected Professor Briggs. The whisper has gone abroad that these directors propose to forestall any judgment of the Church in the matter and to rush this man through from one chair to another under the shelter of the sacred covenant of the Fathers in the union of the Church. That is an impeachment of the character of some of the best men in the Church of God. We will assume that these directors are as good and as faithful servants of God as we hope to be ourselves. Is it fair to them that we shall take this action—an action for which we give no reason—before we have given them the privilege of showing the ground of their action? I say it is unfair to them, and my amendments look directly to that end. More than this, they look directly to such conference with the Professor himself as that he may expound himself to the understanding of the Church. Now, what is the objection to that course? Are you afraid of the Church of God? Cannot the General Assembly trust this old Presbyterian Church for a year, even if the brother should insist upon going on with his work in the Seminary or even if these directors should insist in keeping him there? The hand that strikes slowly shall strike surely. Let us then look without passion upon this simple state of the case. The Church cannot be satisfied to-day unless this Assembly shall refuse in some form to confirm that brother in his chair. Shall we not have the Word of God that we can trust in the way the Church looked at it, that these simple men that love to preach the Gospel look at it, and it is the way you will find that the whole Church will look? And we are therefore compelled to say, in view of the shock to our conscience by the announcements which these brethren say we cannot understand, that we do not sustain that thing which we do not understand. We must say that for the present Professor Briggs cannot occupy that chair. By saying that we hold the matter in abeyance, and we send our committee to that seminary and to that Professor and seek what explanation is there accorded. It may be that the Professor can be led by the grace of God and the present position of the Church to realize that he has made a mistake, and he may be ready to confess it. Why, I imagine such professors of theology as God gave me the privilege of listening to being approached by a Committee of the General Assembly:

"Brethren you are misunderstood; you seem to teach so and so; it may be that you have; if you have, cannot you see that you are wrong; cannot you confess it and so re-establish yourself before the Church?" And imagine the effect of such a visitation upon such men as Archibald Alexander, Charles Hodge, Archie Hodge, McMaster, John D. Matthews, James Wood—the whole galaxy of stars that God has given to the Presbyterian Church in the United States. Oh, the effect of such a visitation upon such men as those would have been to bring them from the furtherest outskirts of wonderful speculation back to the simple work of teaching men to preach the Gospel of our Lord Jesus Christ. Now, brethren, is this man worth saving? Let us go after him then, and try it. [Applause.]

The Moderator: Dr. Logan's amendment is now before the house, namely, the insertion of the word "for the present."

SPEECH OF CHARLES A. DICKEY, D.D.

Mr. Moderator: I do not anticipate that anything I may say, quietly and plainly on this subject, will induce applause; but I certainly join heartily with the request of the Moderator and others that we cease applause and remember that we are considering a matter that not only interests character in many directions, but interests the whole Church in the great question of conserving in its best wisdom the peace and harmony of the Church, as well as its purity of doctrine. Mr. Moderator, I desire to say, first of all, that it would give me the greatest pleasure of my life, as I can now conceive of pleasure, if I could make at this point a second contribution to the unity of this Assembly. I have not imposed myself upon your attention during any of the discussions, and I have tried to make the contribution of silence. I do not regret my first and only act in this Assembly, and I desire in the midst of our deliberations to declare that if this were the first day, I should most happily, with my evidence of these days of fairness, put again in nomination the Moderator of this Assembly.

I desire to say, in the second place, that as I listened to and considered as carefully as I could the report of the Assembly Committee presented through its honored chairman, not having a copy of it in my hands, but remembering it as well as I could from the reading, sleeping over it as little as I did sleep, thinking over it until this moment, and trying to know my own duty in a delicate relation, I want to say that with the single exception already presented by Dr. Logan, I do not say in that form, but in entire sympathy with the suggestion of Dr. Logan, no matter what may be the form in which it may be put—with that single exception, or the consultation which that exception would provide, I say now, without saying more, for I do not think it necessary, that I can take this entire report and will give any voice or any help that I can in any position that I now sustain to make that report, with that single change, the unanimous voice of this Assembly. I have no plea to make for Dr. Briggs. I abominate the spirit that is in the Church, dividing God's ministers into ranks and calling them by names of men. I am not a Briggs man, if you mean by that that I follow Dr. Briggs's leadership and indorse Dr. Briggs's views; but I am a Briggs man, if you mean by that that if I stand alone I will plead in this crisis that any man shall have fairness, and that we shall not act in haste in possibly determining not only his entire future in the Church of God, but the entire future of the institution with which he has become identified. What I have to say I want to say with more distinctness, for I think I owe it to myself and to the position in which I am in the providence of God and have been for sixteen years. I was chosen, not because of any views I entertain, not because of any record of special qualification for the position; chosen only because, coming out of the old United Presbyterian Church, my first charge when this union was consummated chanced to be in a New School church. Because of that simple fact and trifling consideration I became a member of the board of directors of Union Theological Seminary. Because of that relationship I know that my position in this Assembly is exceedingly delicate, and I am trying in all honor and with all caution to regard it. I want to say here that anything I say pertaining to the seminary, I say it on individual responsibility and am only individually responsible for the utterance, and I do not wish to be understood as committing anybody but myself to anything that I may say touching the seminary in its inner life and in its relations to this great question that we are considering. I am not an anti-Briggs man, if you mean by that a determination that no matter what shall be said, no matter what shall be done, that no matter what shall be attempted, that no matter what may be accomplished or attemped to be accomplished, that feeling of condemnation shall continue. I am not an anti-Briggs man in that sense; but I am an anti-Briggs man, if you mean by that that I most sincerely and to the very depths of my nature deplore the fact that Dr. Briggs has issued the inaugural address which has created this offense and this terrible state of unrest in the Church. While there is much in him which I know by personal contact to love and to admire, I could not in justice to him, treating this solemn question, make any defense for the spirit of that inaugural address. Neither can I defend many of the utterances that have succeeded that inaugural address. There is, we must all confess if we will be entirely fair with one another, a vast deal in the spirit, in the animus of the address in question, that has greatly saddened and distressed the friends of Dr. Briggs. I should not, even if I thought myself capable, intrude upon you any discussion of the points of that address, for I want to confine myself entirely to the simple question of what ought to be done at this moment and in this crisis. I shall confine myself entirely to the question—if you will allow me to use the word in the better sense—of expediency. I do not want to use that word in the sense of covering up or putting off or getting time; but I mean by expediency what Paul meant when he said all things were lawful, but all things were not expedient. When he had the interests of the Church of God at heart, when he had the lives and the salvation of men at heart, he could make the distinction between lawfulness and expediency. I think those who would admire and follow him can make the same distinction without being misunderstood. I mean what is expedient in a time when the strain is so severe and the situation so delicate that it is possible for us to make a mistake that the future will not correct. Oh, how much better, my brethren, to wait a little while and take any other risk than to make haste and take the risks that we may not be able to correct. Why, we are told by this Committee that there is but one risk. That has turned the whole report from the way that I would wish it to go to the way that they feel compelled to declare it ought to go. Now, what is it? I hope the brethren will examine this with great carefulness, for it is to this point that I want to call your attention. I believe this to be an honorable and faithful Committee; for, altho I have not been in their confidence—because I have not sought it—I believe I know that these brethren have labored with zeal and earnestness and prayerfulness and with Christian charity of the broader sort, to bring, if possible, to this Assembly an action that might postpone; and in this desire the Committee and myself—as I advocated this point—are in entire agreement. We all seemed to want to wait, if we only could.

Now let us give ourselves to that one point. Can you wait? The only reason given in this report for not presenting as their conclusion and their finding the desirability of a postponement for a year, is, first, that they believe the compact, rightly interpreted, will not allow it, and still preserve the right of veto. It is presumption for me to set up my judgment against the judgment of the President of Princeton College; but I will take the risk of such presumption in the hope of helping my brethren see what I think can be discovered. Has not this Assembly just as much right to give its construction as the Assembly that is quoted? We have nothing to do here with constructions. We have to do, and only have to do with compacts; and the compact seems at the very beginning to have been capable of two constructions. One Assembly saw fit to put its construction one way. Perhaps the experience of the present might incline this General Assembly to put its construction another way. And I cannot see why the construction put upon it by this Assembly that faces the present most serious condition may not, before God and before law, stand as the construction that deserves the greatest consideration.

Now, it is argued by the Committee that if we do not veto at this time we have lost the power of veto. And then it is suggested that a committee go to the Board of Directors after the act is done to consider the construction of the compact. Now, my brethren, I ask you to face that fairly. I will bury every passion that I have, and I will make no threats as to how I would treat this action; for I am loyal to my Church, no matter what my Church may do. But I do say in all earnestness that it puts such men as Dr. John Hall, Dr. Robert R. Booth, Dr. Erskine White, Dr. Hall of Brooklyn, Dr. Frazer of New Jersey—not mentioning my own self—William E. Dodge, John Crosby Brown—I wish I had the roll that I might call it; for there is not a name among them that is not honored in the Church—Charles Butler, whose last act, when he felt himself trembling on the grave, in his love for his Church, was to lay down his possessions, and his gift has been the occasion of all this trouble. Now, it is said all around that Mr. Butler asked for the Inaugural Address. Why, brethren, that is too ludicrous to answer. Mr. Butler does not claim to be a theologian; but the fact is this, that he has loved Dr. Briggs from his boyhood and nursed him through all these years. It has been the dream of his life at the proper time to endow a chair of Biblical Theology; and when that time came he not only endowed the chair but he named the professor, as you have it in print.

And I want to tell you right here, in answer to all this talk about forcing things: Dr. Briggs's election was the most informal election of which I have any knowledge. I cannot say surely whether he was elected by the constitutional majority that is required. I know that I had no intimation as a director that that was to be the object of the meeting. It was done so informally that the condition was not even looked into as to whether he was elected by a constitutional majority. I was neither present at his election nor at his inauguration, but I know these home facts, and I tell them because I think they are facts in defense of the action of the Board of Directors. Mr. Butler, after asking the privilege of giving $100,000 and the privilege of naming his old friend for the chair, was seen by Dr. Briggs. Dr. Briggs went to him. Now, we have been told that Dr. Briggs anticipated, and with long deliberation flung this glove into the face of the Church. I do not believe it, for I know that he went to Mr. Butler and said: "In honor of the memory of Edward Robinson, whose name you have attached to this chair, I propose to make the subject of my inaugural the geography of the Bible." Oh! would to God he had made it geography [laughter], for I do not believe he would have taken such risks in geography as he has taken in theology [laughter]. But says Mr. Butler: "No, just take up your own subject, the authenticity and authority of the Scriptures, and give us your address on that thing." Now, does anybody suppose that Mr. Butler asked for all those barriers to be presented? Does anybody suppose that Mr. Butler, in making that request, had any idea of drawing out an inaugural that might provoke the Church to wrath? Surely not. The subject was taken, and how I wish that some of the good things had been enlarged and some of the objectionable things had been omitted. Oh, I wish that he had confined himself to his text and discussed in the good old way the authority of the Word of God, instead of trying to air the scholarship that was to pick flaws in and raise questions about the Word of God! But here it is.

And now having given you these open secrets of the way by which we came to this, I return to the point which I had in calling that roll. Brethren, can you trust those men one year? That is the question. That is the proposition of the Committee. They do not intimate that they cannot trust in one sense; but I am sorry to say that as a director I cannot fail to read in the manner that it is presented at least the shadow of a doubt. Oh, if it is merely a question as to compact, cannot you trust us to interpret it as well as we can trust you? Is it not a fairer way to consider the compact in conference and not to determine the compact here and put your action upon it and then come to us to ask what we think the compact means. That is the simple question.

A Member of the Committee: I would ask where in the report there is any committee appointed to find the compact?

Dr. Dickey: I have not asserted it. I have only asserted that the Committee brings in a report which defines the compact so far as to say that it must be acted on now or never. That is what the Committee says. If that is not interpreting the compact, I do not know what is. And all I plead for is that men should serve the Church to the best of their ability and as conscientiously as the commissioners of this Assembly serve it, have as much right to be trusted in a time like this as to be doubted to the extent of saying, We must do it now, or perhaps we cannot do it at any time. And as I said, I am only responsible for myself, but before my brethren, I make the pledge that unless God shall burden me with his care, as he has burdened the brother who has passed away—I believe Dr. Van Dyke has gone out of the excitement of this hour; God only knows who more may go who carry it upon their heart as he carried it; I say if God shall permit me to abide for a year, I make my pledge in public, not to be retracted, that I will do all in my power to bring about a fair and honorable reconsideration of this question, and if we consider it in the light that we may have—and in the light that you may give us—it must be reconsidered if any man asks it, or there will be a protest, and if it be reconsidered then I say by your very act of asking us to reconsider it you have bound us as honorable men to hold this compact in abeyance until you have a chance to give your final vote. [Applause.] On the way to Jerusalem, on the way to His cross, the Disciples in their anger at the sight of a barren fig tree said: "Lord cut it down." But the Master, with the burden of your sins and mine upon him, the Master with the load of the world's guilt upon him, was not too burdened or too much given to his own thought of his own self or even of a dying world, to decide the question of the barren fig tree; and he said to his disciples, who would have acted in their anger, had they had the instrument to destroy the tree, "Let it alone, this year also, and it bear fruit, well, and if not, then cut it down." And this is my only plea; I defend no heresy wherever it may be found; I defend no slight upon the Word of God whoever may utter it; I defend no bad spirit in issuing even heresy, whoever may indulge in it; I make no defense for anything you condemn, I make but this one plea, for my seminary and for my Church: Let it alone this year also, and we will dig about it, and if it bear fruit, well, and if not, God will give you another way, if he shall take out of your hands the vote God will give you another way to cleanse your Church of heresy and to preserve the Word of God. [Applause.]

SPEECH OF DR. J. J. FRANCIS.

It fell to my lot, in the close of the great discussion in the Presbytery of Cincinnati, to follow with a brief speech the speech of my brother and fellow presbyter Dr. Smith, and I rise at this moment for the purpose of replying to his speech, which I will do with a historical argument, which will occupy about two minutes.

The Moderator: The question is as to the amendment.

Dr. Francis (continuing): The speeches all bear upon the amendment in the sense that we are to decide whether or not we are acting for the good of the Church for the future, or simply with reference to the present as it may affect certain individual interests in the Church. This matter has been placed in the light of hasty action here, and this bears directly upon the amendment.

Last February the first overture, I believe, of all these overtures that have been brought before our committee and assembly at this time was introduced into the Cincinnati Presbytery, and for eight weeks we sat and listened and discussed and debated this whole subject. We were treated day after day to papers in defence of Dr. Briggs and the higher criticism by the professors of our theological seminary in Cincinnati. Dr. Smith, who has spoken to us to-day, spoke to us for two solid hours from his carefully prepared manuscript, since printed. Dr. Evans, with his wonderfully eloquent tongue and pen, charmed our ears while he saddened our hearts during two solid hours with his paper, which also has been published.

A Commissioner (interposing): I am very reluctant to interfere with this eloquent speech, but I rise to a point of order. We are discussing the amendment, and not the main question.

The Moderator: The question is on the amendment, and the speaker will confine himself to that.

Dr. Francis (continuing): The question is upon the amendment, that we shall take action for the present, and that, sir, has been urged upon the ground of undue haste; and I am speaking to show that these presbyteries, to the number of seventy or eighty,

who come up to you to-day with the interests of the great Church of Christ at heart, asking action at your hands, have not acted with undue haste [applause]; that they have considered this matter as you cannot consider it here to-day; that they have looked at it with a calmness of deliberation which is impossible in this assembly, and that, should you fail to hear and heed that voice of our great Church throughout this land, you will not fail to save a man, but you will risk the dearer interests of the great Church of Christ. Therefore, sir, I appeal to you upon the action of the presbyteries, taken with this calm deliberation through weeks and months that are passed, to act with promptness in your decision to-day, and with that finality which shall give to the Church an assurance that this Word of God shall be kept intact, that its blessed messages shall not be torn to pieces by us or by those who misrepresent us in the higher institutions of learning of our church. I wish simply to say with reference to this debate that after it all the Presbytery of Cincinnati, including almost every pastor, including all our great missionary workers, including all those that represent the benevolent interests of the Church, voted fifty-four to seventeen to send up this overture to this General Assembly. This was the answer of the presbyteries to my brother, Dr. Smith.

Dr. Smith in his speech referred to an incident of the war that touched the experience of many a father and many a mother, and it recalled to my mind a single little incident of my own experience, with which I shall close these few remarks. When in the days of my boyhood I left the old home, the old mansion, where I had been born and reared, going out from that place that was made for evermore sacred by the daily reading, morning and evening, of this blessed book at family prayers, my mother placed in my hands a volume of the sacred Scriptures, with tears streaming down her cheeks, and watching me as with it in my hand I walked away never more to return as a member of that dear home circle; and when I opened it, on the fly leaf of that Bible was written in her own dear old familiar chirography and is written there to-day, as I shall preserve it to my dying day, these words:

"Remember, boy, who gave thee this,
When other days shall come;
When one who had thy earliest kiss
Sleeps in her narrow home,
Remember 'tis no idle toy,
This mother's gift—remember, boy."

And to-day, as I say before this assembly and before the great Presbyterian Church and the whole Church of Christ looking on, God forgive the man who shall in any way attempt to destroy my faith in any word or sentence of that blessed book. [Applause.]

SPEECH OF DR. W. A. BARTLETT.

The great simple question is as to whether this shall be postponed another year. That is the question, and the main point is as to whether it can be done. The interpretation of the record is that it must be done this year or that the General Assembly loses its power to veto. That seems to be final. If there is any way in which all parties could be considered, and in which the unity and harmony of this great Presbyterian Church could be preserved, I am certain there are no two purposes about the advisability of doing just that thing. Now, we are here as a company of Christian believers. We are Presbyterians that have heads and that have hearts, and we are to use them. Now, I am in favor of the immediate action on this report, if action must be taken—and I don't say that we should veto this appointment "for the present." We cannot act for the past, and we cannot act for the future; and, if we act at all, we act for the present, because it will put an end to an exhibition that we have had when this question has been up for the past year in the Church, of the charge of ignorance and imbecility on the whole Presbyterian Church at large, which I resent. [Applause.] The imputation always is, by men that argue for the higher criticism, that every Presbyterian minister is a fool, and that nobody ever read the Bible or had any private secret revelations but themselves. [Laughter.] I wish to say that over thirty years ago I was in the German universities, and I can take Dr. Briggs' books and do for them with absolute certainty what he guessed at with Moses, and can show him where he took every one of his positions from a rationalist German professor over thirty years ago; and I am prepared here to vindicate that statement. [Applause.] Now, gentlemen, there is scholarship and there is scholarship. No one ever doubted but what Strauss was a scholar. He is not a very learned man, and he began his career by tearing Moses to pieces, and he ended by stripping Christ of everything but being a plain Nazarene peasant. Yes, there is scholarship and scholarship. Why, Ignatius Donnelly, our great Congressman, is a scholar. He has marvelous secrets that nobody else has ever pried into. And right here I wish to say, about these intimations in all these addresses that I have heard on the higher scholarship—about the marvelous teachings they are gabbing about, the wonderful things that they see which nobody else has ever explored—why, gentlemen, you could talk that a thousand years back to peasants, but that is the charlatanism of scholarship to-day. I tell you, we know every fact that any man knows on higher criticism or anything else. There is water in the sea, there is water in the air and there is water in the rivers; but they are in communication with each other. Now, bring out your facts. The truth of it is that there are some peculiar minds in every age that look upon a class of facts that are perfectly familiar to christian scholars, and they see in them the solution of great, doubtful and perplexed problems, which the great average level-headed scholarship of the day don't see. They have the same state of facts, but they differ in their interpretation. For instance, there are seven or eight hundred theories as to the origin of the Pentateuch. Now, I, the great level-headed scholar, look over them, and I state what I see, and I say it raises great doubt in my mind. And so the great scholar gives his students all the information he has upon it; brings it from the depths and puts it before them. Now, I say, state it, bring it before the students, keep nothing back, they are entitled to it. But they are entitled as well not to have a man with a peculiar tendency of mind and a peculiar mental sympathy fix the stamp of his authority on some one of those theories and say that, if he knows anything about Moses, Moses did not write the Pentateuch. Now, that is what I complain of. The higher criticism doubt has proved that Bacon wrote Shakespeare. In the Oxford investigations as to the origin of Homer they proved, I believe, that Homer did not write Homer, but that Homer was really written by another man of the same name. [Laughter.]

I was going to move a committee consisting of Donnelly and Keely and Briggs and half a dozen others to settle all questions of modern times. [Laughter mingled with hisses]. I wish further to say a word about scholarship. The impression is always made that we don't want light. We say, Let the light in. The Presbyterian Church seeks scholars, but it does not on insufficient evidence ask men to draw inferences that shatter the very foundation of faith. And now, in regard to heresy. This is not an age of heresy; why, there is no such thing in the air. The response that the Presbyterian Church officially has made to ten years of heresy hunting is this morning in the report of this committee, The heretic has hindered the Church, and not the Church the heretic, if there is any heresy. For ten long years book after book, periodical after periodical, culminating in the inaugural address, the Presbyterian Church has been pursued. The man has been rubbed against it with chips on his shoulder defying it in every way. Now, I say that even a fire company has a right to have rules. Their rule is that their members shall wear red shirts. A fellow comes in with a blue shirt and says he is going to wear it. Of course, it is a small matter, what color their shirts shall be, but their rule is that only red shirts shall be worn. Now, I say that any society has a right to have some defined rules, and after a church has been pursued for more than ten years on this question I say it is to be commended for long suffering patience and for tender mercy and for quietness and peace. The implication has always been that there is heresy being sought; that this is an age of thumb-screws, and all that species of humbug. In this case it does not apply. Every church is free, but the church must be free enough to decide the question independently and fairly. I like Professor Smith's dog story. It was a good one, and it reminded me of one that I will tell you. We had a bench show in Washington this Winter and there were several three and four and I believe one five thousand dollar dog exhibited there. One day this $5,000 dog got out. He was a rather ferocious fellow, though very expensive, and running down the street he seized one of my fellow-citizens in a convenient place in the back (Laughter), and his owner, who was chasing him, cried out to the citizen who had been seized, "Don't injure that dog you might spoil him, and he is a very valuable dog"—and all the while the dog was gnawing away, and the poor man had the impression that he was not in any great danger of injuring the dog, but that the dog was in great danger of injuring him. And so it is. We have been pursued and finally caught, and we wish for them to make the apology. Who has made this disturbance? Is it the Presbyterian Church, through spies and queer and double construction chasing a man down to convict him of heresy? And the church is forced to regard it, and we simply say: Let go; let us alone, and if the time has come when you must go out from the beautiful land of Egypt under the repression of this awful Pharaoh, the Presbyterian Church!—We have had enough, and we say, Go and take all your intimate friends with you. (Laughter and applause.) There is the end of the matter. We must face it fairly. There is no personal thing about it. We have talked of trying to save Prof. Briggs. I know him and I love him personally as a man. But there is a question about saving the Seminary and about saving the Church of God that is a little one. The physician, when he came out from the sick chamber, said the mother was dead and the child was dead, but he thought he might possibly save the husband. (Laughter.) I think it is about time for us to save the church that is so true to us. In kindness my heart responds to every kindly feeling. I was a Union Seminary man. I was there under that grand scholar whose fame is over the earth, Edward Robinson. I was under the scholarship and careful training of Henry B. Smith. I was under the superb rhetorician, Hitchcock, and I was there under that Chesterfield of a teacher, old Dr. Skinner, so sweet in his exterior, and a St. John at his soul. In that elder day to be a Roman was greater than to be a King. But I confess I have stood all my life in the advanced line. I have been a radical of the radicals, but I drew the line when I have known the quality of this criticism for over thirty years—and I got it fresh from Germany, too—I know its tendency, and I know where it leads. Give us the learning, give us the study of the books, give us Professors that know how to handle it—the implication always is that it is never studied in any other seminary but New York—but I believe in every theological seminary of the earth, and I believe that in them all to-day these things are current facts. Bring them to their natural result, and then let the students find that the subordinate things are relegated to the rear, that we are not ordained to discover whether Moses wrote the Pentateuch or not, because it may be a question of such delicacy and difficulty that it could not be absolutely and finally settled in all its shades, but that we are to preach Christ. This is a mighty world lying in wickedness. This is a mighty Gospel that we have. We are here to teach young men to preach Christ, and to carry to this last age the mightiest message freed from much that has been imperfect and misunderstood, but this mightiest message to this mightiest day.

SPEECH BY DR. PATTON.

I think that what I have to say, although it may seem to traverse the entire report, will be really relevant to the amendment that is under debate. I say that lest one might be moved to call me to order. And before I speak to the question, for my own sake and by way of privilege I would like to eliminate from this debate, as far as is possible, the personal element. So far as I am personally concerned, and I think I may say so far as the members of the Committee are concerned, they will be (I certainly shall be) willing to go down into the history of this discussion upon the simple record of this report, word for word, and without a single syllable in its defense. Let me further say that so far as Dr. Briggs is concerned I will yield to none of his friends, not even the best, in my recognition of his learning, in my admiration of his industry, in my conviction respecting his piety. He is my friend. It is my privilege to call him so. I venture the hope that in spite of my relations to this debate he will not be unwilling to reciprocate my expression of the relationsip between us.

So far as the Directors of Union Seminary are concerned, let me further say that what passes my power of comprehension, and I really have looked at the matter, is how under any circumstances the action proposed by this Committee can be looked upon in the light of a reflection upon the directors individually or upon them in their corporate capacity. And let me say again that it is my privilege, and I count it a high privilege, to know these directors personally and count many of them my friends, and I am willing to indulge the hope that they will not disallow the claim I make. I know something of the history of Union Seminary. A more ardent admirer of Henry B. Smith, of Roswell Hitchcock, of Dr. Schaff and of the other men that have composed and that now compose that faculty, I think it would be hard to find than I am. And I have said so on more occasions than one. And it was only the fact that I did not know, or was misinformed, respecting the time, that prevented me from being present at the inauguration of Dr. Briggs and of sitting on the platform in response to the kind invitation of President Hastings. If to veto the appointment of Dr. Briggs in view of the utterance that he expressed on that occasion is a reflection upon the acts done in ignorance of what he was about to do and of what he did, is a reflection upon the directors, it is a reflection upon those who consciously and with a knowledge of what they were about went to that inauguration, and, inasmuch as I was there in spirit though not in flesh, it was a reflection upon myself, and I will take as much share as under the circumstances I ought to be credited with. But it is impossible for me to see how a body of men who in good faith elect a man to a certain position, not knowing what he was going to say, can be blamed now for action that we take in view of utterances that he made subsequent to their electing act. Therefore the personal interest is out of the case, unless prejudice is stronger than reason and the feelings of men control the logic of discussion.

Now, sir, we are confronted with the whole question. I had intended if I said anything upon this subject to begin with the importance and necessity of vetoing the election, but the exigencies of the debate require me to reverse the order of procedure. The question now before us is really whether we have any constitutional right to veto this election. That is the question. Now, sir, your Committee are of the opinion that this constitutional right to veto the transfer of a professor from one teaching place to another in the same institution is given in the right to veto the appointment of a professor. The fact that comes before us officially is that Dr. Briggs being in one chair was transferred to another chair. That is the fact. There is no doubt about the fact. The question is whether the inference that the transfer is an appointment and therefore covered by the terms of the contract, I say is a correct inference; an inference that we can adequately maintain, an inference that we suppose this Assembly will stand by. Of course—and I call the attention of the Assembly to this—we are the supreme judicatory of the Presbyterian Church, and therefore we cannot shirk if we want to, and if we wanted to the question as to responsibility is involved. We cannot shirk the responsibility of putting an interpretation upon that compact. At the same time we recognize the fact that besides being the judicatory, construing the contract, we are parties to it. We are one party; the other party is Union Seminary. Now, it has been said on the floor: "What right have you to construe this your way any more than we have to construe it our way?" Well, dear friends, I suppose (it was not necessary to say this in the report) that we all know that when we have done our duty conscientiously in construing the contract as the judge we cannot possibly avoid the responsibility of answering when by proper authority we are called upon as a party to defend our position. So that we have to recognize that. We have recognized that as a judge we are bound to construe, and we have recognized that, as a party, Union Seminary may claim that their rights have been infringed by our construction, and, if they see fit, they can take us into the civil courts for a judicial and authoritative interpretation of this compact. We cannot avoid that if we wish to, and whether they will do it or not is a matter for them to determine. Now, then, we have contemplated that possibility. We have said in our report that it is possible—we do not make any surrender of our claims, but we have said that it is possible—to put this other construction upon this contract; and, therefore, inasmuch as we know that the Union Seminary directors, if they see fit, may throw this into litigation, we say that we will appoint a committee of conference with the Union Seminary Directors respecting the relations between Union Seminary and the General Assembly. We do not instruct them. We do not tell them, "You shall not give any expression of opinion." We simply appoint the committee of conference. Now, think of some of the possibilities that might be involved in this committeee of conference. They may go down, and if they are generously met, as I have no doubt they will be—because when your feelings cool down, brethren, you will see that this is a much kinder thing than you think, and it is not so cold, either; we made it cold, but it is not so cold—when this committee meet the directors of the seminary they will say: "Now, gentlemen of the directory, this is our construction; this is what the General Assembly think; the General Assembly did not dare surrender any of the rights that it thought it had under the compact, but the General Assembly did recognize in the appointment of this committee that it was a party as well as a judge, and it sent us down to talk about this matter; now, we understand that you intend to take us into the courts. Well, brethren, is that the best course to pursue? Can't we talk this matter over? It is possible, you know, that you may be wrong." Isn't it possible, therefore, that they may come around? You might elect a man as professor of elocution and then transfer him to the chair of theology. Isn't it possible that the directors will feel that the Assembly was right after all? Why, certainly. On the other hand, isn't it possible that your committee would change their view and that they would recommend the next Assembly to reverse the judgment of this Assembly? Isn't that possible? Why, of course it is possible. All things are possible. [Laughter and Applause.] That would be a representative committee, eight ministers and seven elders, composed of the best men, the wisest lawyers, and to such a committee would we entrust this duty. Isn't it possible that both parties in their inability to change their views may say: "Well, we don't want to go to the courts; we remember what Paul said about prosecuting these matters before the Heathen Court; but cannot the General Assembly on report of this committee and the Board of Directors of Union Seminary agree to refer the constitutional interpretation of this old compact, which is liable to come up and be a source of disturbance in years to come—refer it, not to this committee, nor to the General Assembly, not to the Board of Directors of Union Seminary, but to some Christian men outside known for their wisdom, praised for their fairness, and saying on our part as a General Assembly, and while they say on their part as a Board of Directors: 'Dear brethren, we are perfectly willing to let any fair-minded set of men arbitrate this question.'" These are the possibilities in the case. Therefore I think that the kindest thing we can do, if we should be shut up to the necessity of a veto, is just what we propose to do: Appoint this committee for this purpose. That is the strength of that second resolution. It is the kind, the fair and the honest thing; it is the right-minded thing, and I for one would be unwilling to see this report adopted shorn of the second resolution.

Now, let us go back. The question is whether we have the right to veto. I think we have. There are men on this floor who are abundantly able to defend that right, and I leave them to do it. I am satisfied with respect to my own judgment, and I suppose the Assembly is satisfied with respect to its judgment that we have the right to veto. Very well. Suppose we have that right: how long does that right last? One General Assembly has said that it can last only through the Assembly immediately following the election of the Professors. Very well. I think that is a good rule. It may seem a singular thing for me to play the role of an advocate of freedom [laughter], but I am. I am a Professor. I have been a Professor in two theological seminaries. I have the prejudices of my class, and I tell you that, in the name of that class, I will protest against the right of an Assembly to hold the threat of veto over me for a dozen years in succession. They have their chance once, and if they don't veto my appointment then, they ought not to have the chance four or five years hence. Suppose you admit that you can postpone this veto. By and by some other Professor will be saying something that is not right, as we think, and we shall say, "Let us go and veto him. We did not veto him then, but we will do it now." Who is safe? I tell you it is in the interest of freedom; it is in the interests of a proper freedom that you should not allow that it is possible to postpone the veto. You have to do it now or not at all. Very well. Now, then, you have the right to veto, and if you veto you must veto now.

Is it wise to veto? The question under this amendment is whether you shall veto or not veto. Because the amendment reads: "Resolved, That we disapprove, *for the present*." Now, think of that. If we are now going to veto under the terms of the compact I submit my judgment to the better judgment of my legal friends, and I am only talking what I think is sense. I don't know law

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(laughter); but if we are going to veto under the terms of the compact, we must veto in the terms of the compact.

Dr. Moore (the Stated Clerk): Excuse, me, Doctor, a moment. I want to call attention to the fact that while the first of that is the compact, the second is simply the decision of the General Assembly.

Dr. Patton: That is not relevant to my remarks. I am talking about Brother Logan's amendment, and my point is this: The question under this amendment is whether you will or will not veto, because to pass this amendment is to determine that you will not veto.

And so I go back to my statement, in spite of the instruction that I have received, and I say that if you intend to veto *under* the terms of the compact, you must veto in the terms of the compact. Now, what are the terms of the compact? We have drawn this very carefully. We have not said, "Resolved, That the Assembly veto Dr. Briggs' election," but we have said: "Resolved, That in the exercise of the power of the veto in the appointment of Professors the Assembly hereby"—and it used this word advisedly and for technical reasons and after due deliberation—"disapproves of the appointment," etc. Now, when you talk about disapproving "for the present" you depart from your compact, and you have simply expressed your moral dislike and put the stigma of your moral disapproval upon the case, but you have done nothing. You disapprove for the present—simply the expression of your opinion. That is all. If you wish to act under your rights given in the compact you must disapprove.

That is all you have to do. Now, that is my objection to Dr. Logan's amendment; that if he means it to be an amendment to a resolution that proposes to act under a compact it is an illegal proposition. If he does not mean that, then he means to wipe out this whole resolution altogether. I am not ready to have it wiped out.

Dr. Logan: Mr. Moderator, with the speaker's consent, I am willing to—

Dr. Patton (interposing): Pardon me, Dr. Logan. I do not propose to accept an amendment while I have the floor. If Dr. Logan has any suggestions to make to the Assembly and an amendment to the amendment to offer, in the light of my speech, I have no doubt the Assembly will give him an opportunity to present it after I have finished what I have to say; but I trust that I may be permitted to prosecute my remarks to the close without interruption. [Applause.] Now then, the question is whether it is wise to disapprove; whether there is not upon us a responsibility in the case. Please look at this matter It is one thing to look on sorrowfully and express regret for a condition of things in regard to which you feel no responsibility and in respect to which, therefore, you are not called upon to take action. It is another thing when that same condition of things comes before you and appears at the bar of your conscience in such a sense that for you to neglect action is to be *particeps criminis*.

Now, we are just in that position. If Dr. Briggs had never been transferred, if there never had been an occasion, if we had never been confronted with the question as to whether or not he is a proper person to be a Professor in Union Seminary, I think we should have been all of us very unwilling to seek such an opportunity. But we are here; the presbyteries have sent us here, and the report of the Union Theological Seminary has brought this question right up to the bar of every man's conscience, and you cannot avoid it, and you dare not avoid it. I do not use the word "dare" in an unkind sense at all; I simply use it in the moral sense. There we are. Now, for us not to express technical disapproval is for us to express technical approval. And it is not a matter of reflection upon Union Seminary, or a matter of sentiment or regard for their feelings, or a matter of how much disturbance this is going to occasion the Church, but it is a question as to the discharge of the solemn duty at the bar of your conscience and of mine here and now.

Then, I think that every man of us will agree that the question is here. It is here. We must say, seeing we have the right to veto, and seeing we can never veto if we do not do it now—we must say whether or no there is an occasion for the veto. Now, is there an occasion for veto? I have heard it said as an objection to this report that the report gives no reasons for the proposed action. Well, that was considered very carefully; and in the interests of what we thought best, most Christian, most charitable, most kind, we determined to recommend a disapproval without reason. Some, I dare say, would have said, "You ought to say that Dr. Briggs is incapable of making himself understood, and for that reason is an unfit teacher." Now, just see what that would have been. Again, I say that I am in the interest of fairness. I wish that Dr. Briggs were here, and I want to say one word parenthetically; I want to say that in all this controversy I have never put pen to paper to write a single line on this discussion; and I want to say, moreover, that I have never said a single word that would indicate as to what I thought the action of the Assembly ought to be; but I have said again and again to men who have asked me, "Gentlemen, I want you to remember that I am the President of Princeton College just now; that is my whole function, but if my Presbytery sees fit to send me as a Commissioner to the General Assembly"—I did not go and tell them not to send me [Laughter]—"when I put my commission into the hands of this Assembly then I am a Commissioner of the Assembly, and I am nothing else." [Applause.] Now, that being the case, I say we have done this in the interest of kindness to Dr. Briggs. I would be unwilling for this Assembly to pass a resolution in the body of which there should be the stigma of a constitutional kind that would affirm that Dr. Briggs' idiosyncracies are such that he should not be a professor in a Seminary. Why, a man's idiosyncrcies go with him through life, and I don't know but they go into the middle state [Laughter,] and I am not willing to say that Dr. Briggs is not fit to be a professor in any seminary: I am not willing to say to say that he is not fit to be a professor in Union Seminary. Not at all. Then they say: "Why didn't you charge him with heresy?" Again, I said it will not do to put as a reason for your veto the fact that he is teaching erroneous views. Why? Simply because to do so would have been, in the event of our report being adopted, for us to put a weapon into the hands of the Committee of Prosecution in the Presbytery of New York which, fair minded as I know they are, they might have used, and I would not do it. I said, keep out this question of Dr. Briggs' heresy. "Well," but it is said, "could n't you state some reasons without involving the question of heresy?" "Yes," I said "I could." "Well," said one, "you have been working in theology, couldn't you draft such a report?" Yes; I said I might. I could draft a report that would give theological reasons why his appointment as a professor should be vetoed that would leave absolutely untouched the question as to whether he was justly liable to the charge of heresy, but it would be so difficult to do it and it would be so difficult after that to prevent the men who read it from making use of it in the heat of debate, that I said: "Brethren, it is not kind, it is not right for the Assembly in its explicit utterance on the adoption of a report to say a word that can be construed, even remotely, to the detriment of Dr. Briggs." That is why we did not give reasons, but it was not because we had no reason. We had reasons. Now, as I have said, I could draft a report that would express reasons if I were only sure that they would be used rightly.

Now, brethren, let me say one thing more. I say there are reasons that I could put in a report, but I do not think it would be expedient. I do not think it wise or right for this Assembly to put into its official action a reason, in view of the conditions of the case. I want to say another thing. In the original draft of this report, as I had presented it to the committee, I had proposed that the functions of this committee should be two-fold: That, in the first place, they should be appointed for the purpose of conference with the Board of Directors, in reference to the contract, and, in the second place, that they should be appointed for the purpose of conference in free and frank interchange of opinion with Dr. Briggs himself. This committee, if there was occasion for it, might report something favorable even if it were only in an informal way respecting Dr. Briggs himself. But I was met with this objection, and I confess it weighed so much with me that I yielded to it at once, and I think the objection was wise. It was said, "You must remember that although the Assembly has no official knowledge of the fact that a process of prosecution is in progress, or is likely to be—the court has been moved in that direction—and while you must be very careful to protect Dr. Briggs, and, by abstaining from every sort of utterance that would seem like a prejudgment of the case against him, you must be very careful also not to clothe this committee with powers which they may construe in a different light, and which may look to the Presbytery within whose jurisdiction Dr. Briggs is as though we had elected a court of jurisdiction to deal with the case separately and independently, and without waiting to reach it in the ordinary course of appellate jurisdiction." Now, I think there was wisdom in that suggestion. If (and we are not members of the Presbytery of New York) the Presbytery of New York, in the exercise of what is its prerogative, and in doing what it thinks is right, shall prosecute Dr. Briggs for heresy, I think it is a matter of almost absolute certainty that there will be an appeal to the Synod, and thence to the General Assembly, and the General Assembly will have to do with the questions raised under the formalities of judicial process in a court of appellate jurisdiction. Therefore, we thought it was fair and but right that we should appoint no committee of conference with Dr. Briggs. We have not prejudged the case. We have regarded the rights of all parties. There were reasons why this committee believed that the Assembly should exercise its power of veto in the operation of disapproval. It is not the question as to whether Dr. Briggs has so departed from the teachings of the Confession of Faith as to be liable to judicial censure. Upon that question we are not called upon to express an opinion. And I want to say for one that I do not intend to express an opinion anywhere, unless (which I hope may never be true), it should be my duty to do so after I have been solemnly charged by the Moderator to remember that I was a member of a solemn court of Jesus Christ, and that the dearest interests of a Christian minister were at stake.

But, apart from that question, it seems to me that Dr. Briggs has expressed himself on certain questions in such a way that, as the report says, "acting on the light we now have," we are in an unfortunate position. We would like to wait. We cannot wait. We would like not to act, and being obliged to act, we must act on what light we have. Now, what did we have? We have this. We have it as a well-known fact that Dr. Briggs' position with regard to some matters in the sphere of dogmatic theology is so uncertain—I don't say what it is, but it is so uncertain—that sixty-three Presbyteries have asked this Assembly to inquire into his views, mentioning him by name. The question is whether a man whose utterance on a single occasion and during the lapse of sixty minutes has awakened such distrust is a man who when you are obliged to vote and when you must either sanction or disapprove, is a man who you are ready to say ought to be sanctioned for a position of official theological teaching. Again, it is a fact (you do not judicially know it, but you know it, and you cannot shut this light out of your conscience when you are coming to conscientious arbitration of the question)—it is a fact. We are not responsible for it. We did not advise it. But it is a fact that at the very time when we are asked to say whether we shall disapprove or whether by our silence we shall give consent to his continued relationship to Union Seminary, and, under the solemnities which come only at this occasion and which can never come again, at this very time we know that his own Presbytery (not at the instance of an individual prosecutor, who might be prompted by improper feelings, but that his own Presbytery), on the charge of common fame and through a committee of prosecution of their own appointment, and by a majority vote, have initiated proceedings that look to a trial for heresy. Now, is'nt it perfectly clear that a man of whom, with respect to important theological doctrines, there is so much doubt as to what he believes that this Presbytery has taken responsible duty upon itself of putting him upon trial for heresy—can there be any doubt in our minds that whatever be the issue of that trial (and of course we hope that trial will be his vindication), but that pending the decision of that question can there be any doubt that we ought not to say he is the right man to teach Biblical theology? I do not think I risk much when I affirm that there are no two possible opinions about that, when you look at the matter free from prejudice and as a purely intellectual matter.

Now, let us say further, Dr. Briggs is in an uncertain position—that is to say, the church does not know what he believes. Now, I say a man in a theological position ought to have the confidence of the church. That his position is uncertain is self-evident. Why, his friends say this. I would not risk the saying of some things that even Dr. Dickie has said when speaking in his defense. It is true that instead of keeping the friends of truth a solid, undivided front, and saying, "In spite of differences of opinion we are one in our loyalty to the Bible," he has poured his shot right into the thick of the friends of the faith. Now, spirit, *animus* is a difficult thing to define, but we all feel it. We all feel that there is an undefinable spirit running through the inaugural discourse, which makes us sure that though he may be sound in himself, he is not a safe teacher. I am simply expressing convictions that others have formed,

Again, there are many things in his address that I agree to. When a man says that reason is a source of authority in religion, I say so, too; and if that is heresy, I want to be tried. This passage is perhaps the worst thing in his address—it is not heresy. When a man says I believe for myself, that if I have got the ague, quinine is the only specific that will do any good, but that cold water is just as good as anything else for other people, he is vacating in what he says about other people the affirmation he makes in respect to himself. I am the last man to intimate that Dr. Briggs would ever teach anything contrary to the fundamental principles and truths of Christianity, so far as these truths are articles of faith. But the question is not only that a man shall believe that this is true, but that a man shall believe that this truth stands so related to a man's eternal salvation that he perils his soul if he don't accept it. Dr. Smith says that he is not familiar with Dr. Martineau's writings. I am. And I want to say about Dr. Martineau that I regard him as my guide, philosopher and friend with regard to some questions, that I have read him studiously, and that I have been inspired by him as to style and mode of dealing with some questions as I have been by no one else, and if it were a question as to whether I should be a materialist or a pantheist, I know no one that I would quote quicker. But this same Dr. Martineau, Unitarian, and all that, has been illustrating the principle of *facilis descensus Averni* until he has reached the lowest place that a man can get unless he absolutely denies the existence of God; for he has vacated your creed of the doctrine of inspiration and of the fact of revelation and of the great truths of Christianity, and he has laughed to scorn the fundamental truths of a Nicene Theology. And yet Dr. Briggs says that the average Christian would not think he was any less to be respected than Spurgeon. I do not say that he says he believes this. I say he has left an impression upon the mind of the reader that is altogether in the direction of this apologetic interpretation of the worst enemies of the Christian faith. That is a reason with me, not why he should be tried for heresy, but it is a reason why, being a canditate for approval as a professor of theology, I at least cannot approve for the present.

There is his doctrine of progressive sanctification, which Dr. Smith says he does not understand. Well, if Dr. Briggs holds the doctrine of progressive sanctification, which is the natural and obvious inference from the inaugural address, then he ought not to be confirmed, because that doctrine is one that ought not to be taught in our theological seminaries. If he does not hold that doctrine, if in spite of the text as it was written and in spite of the explanations of the text and in spite of the explanation of the explanations, and in spite of the exegetical resources of his most intimate friends, who themselves say they don't know what he means, it is impossible for us to find out what he does believe, then I think that pending an inquiry as to what he does believe the obvious thing is for us to disapprove; and it is perfectly clear that this Assembly cannot do otherwise for the reasons that I have given and for more that I might mention.

Now, you say this is unkind. Well, let us see. Just let me say if there is any one here who needs help, if the directors of Union Seminary cannot read this report, and see in it the holding out of the olive branch, and if the report is so imperfectly constructed and is so open to criticism, on the ground of vague statements, that it cannot be understood, I venture to offer my services at any time as to the interpretation of that report, because I think I know more about it than any living man, for I wrote it.

Now, you must veto now, if you veto at all. If you veto at all you must veto in the terms of the contract—not in the terms of Dr. Logan's amendment. If you do not veto now, in view of the facts that I have recited, you do sanction Dr. Briggs, and put the imprimatur of this General Assembly, given under the most solemn conditions, upon the broad church comprehension principle. That is all.

Now, suppose you veto. You have closed the door. That is the least you *can* do. It is the most you *need* do. You send down your veto. Meanwhile Dr. Briggs has an opportunity to make an explanation. Suppose now that in view of the action of this Committee it should be found that the Union Seminary regard this interpretation of the law as the true interpretation; suppose it should be settled that our interpretation is not the true interpretation. Very well; then we cannot touch him. Suppose it should be found that our interpretation is the true one. Very well; then what have we done? We have simply shut the door. We have vetoed Dr. Briggs. We have taken cognizance of facts in the past. We have said nothing; we have uttered no predictive prophecy. Suppose now an entirely new state of facts should emerge between now and next May, and that we should find that after all we have dreadfully misjudged Dr. Briggs. Why, the temper of this Assembly is manifest. We all have but one mind. We want to save Dr. Briggs if we can, and we know very well that good men are scarce and learned men are few, and if he, besides being good and learned, is also sound, and will vindicate that soundness in a frank way and without standing on his dignity and waiting for a judicial investigation, but will come out and say to this Committee, "Dear Brethren, I am sorry I have given you all this trouble; now I am here, I want you to know exactly what I believe," and if the Committee should be satisfied that it had misunderstood him, why isn't it the simplest thing in the world for that same Board of Directors to re-elect him and for the General Assembly to let the election stand? Why, I venture the prophecy that if such a condition of things were to come about and that between now and next May it were found that we had been in the fault and that Dr. Briggs was only partially in fault, and that he was really where his friends think he is, and where we hope he is, and where he ought to be, the General Assembly, when the story of his re-election was announced, would not wait for the question to be put as to whether it had any technical right to confirm, it would not wait to ask what it could do, you couldn't keep it still—it would by a rising vote reaffirm with gratitude to God its confidence in Dr. Briggs as a teacher of our students of theology. [Applause.]

Dr. Hays: I now make my motion, Mr. Moderator, that all orders of the day be postponed until this discussion is ended and the report now before us is disposed of.

The motion was seconded and carried.

SEVENTH DAY—AFTERNOON SESSION.

The Moderator: The Assembly will now continue the discussion of the report of the Committee on Theological Seminaries.

SPEECH OF JUDGE S. M. BRECKINRIDGE.

I am opposed to long speeches and I shall not inflict one upon you. I did not think I ought to say anything on this subject, but some of my friends have thought that as I have given a great deal of attention to this matter a legal statement from me might have some weight in forming the opinion of those who are to consider this matter.

Let us go back to the history of the case. You will remember that some years ago Union Seminary was not subject to this General Assembly, and in 1870 they presented to the Assembly a request, saying in brief: We regard the dangers arising from the election by the General Assembly itself of the professors of seminaries as so great, that if the General Assembly will waive that right, as applied to the seminaries subject to its jurisdiction, we on our part will concede something to them which now they have not—that is, not the approval, not the confirmation, not the election of our professors, but the disapproval of any election of professors which they do not elect. That being the case, we have no right whatever to approve, and the attempt to exercise the right to approve might well be regarded as an invasion of the rights of the seminaries. We have no right to approve as to Union Seminary. We have no right whatever as to their election of professors, but to disapprove any election which we do not approve. More than that, the next Assembly afterward, the Assembly of 1871, being moved to it, as the minutes show, by the Rev. Dr. Smith, and being seconded by the Rev. Dr. Musgrave, both well-known names, added to this something of great importance, as I think—namely, that this election being reported to the next Assembly held after the election the duty immediately rests upon the Assembly, and the power to disapprove, if not exercised at that Assembly, is abandoned and abdicated and not used, and the election is thereby approved and stands.

Now, it is suggested by some persons, as I have heard, and I

has been suggested to me, that this last action of 1871 is a mere expression of the wish of the Assembly of that year. It is true that it is the expression of its wish, but I think it is more then a wish, for, having been added by its terms to the compact already made, it certainly stands bound by it, and the other party acting upon it, as it well may, consents to be bound by it.

It has also been suggested to me by some of my brethren that, as they understand it, it is the fact that there are cases in which when courts get possession of a controversy limitations stop at once and the rights of either party are unprejudiced by reason of the lapse of time caused by the delay of the courts. Now, there are cases in which this is true, but this is not that case, for we have deliberately made this offer of our own act a part of the compact which we have made, and, as we have reason to suppose, the other party accepts it. It is not for us to question it. That being the case, our duty as a matter of law seems to be absolutely clear—our right and our duty—not our duty as a matter of law, perhaps, but our right. We are clothed with power if we preserve it at this assembly, otherwise not, to disapprove the election of Dr. Briggs. We have no choice. We have no power to delay it. If we do, the power ceases, and the right ends with the dissolution of this Assembly.

I do not think I could make that more clear if I were to dwell upon it at any length. Out of it, let me say, there arises this suggestion: that the amendment of Dr. Logan ought not to be adopted. Why? To undertake to modify the sentence of any court is a course which nearly always brings trouble and impairs the force of the judgment, but in this case it is absolutely unnecessary, since it is only with the present we are dealing or can deal; and besides that it seems to me that it might be vicious because it is calculated to mislead and create false expectations and to delude those who may trust it. It means absolutely nothing unless it is an attempt to impair the force of the judgment. You cannot approve; you must disapprove. And if you will observe the resolution which is reported by the committee, and before you now upon the amendment of Dr. Logan, it is drawn with great care for the purpose of meeting all the exigencies of the case: "That in the exercise of its right to veto the appointment of Professors in the Union Theological Seminary the General Assembly hereby disapprove of the appointment of the Rev. Charles A. Briggs, D. D., to the Edward Robinson Professorship of Biblical Theology in that seminary by transfer from another chair in the same seminary."

That is to say, this Assembly claims as its construction of the law that if a transfer is made from one chair to another it is an appointment. They have no right to deal with transfers, but with appointments. But it is the judgment of this Assembly, if it should adopt this resolution, that a place under these circumstances is an appointment, and the Assembly says that appointments thus brought about is disapproved. We are obliged to use the word "appointment" because that is the language of the law. We are to disapprove an appointment, and that is the reason that sentence is so elaborately constructed.

Now, then, it is proper to say, as you have noticed in the reports, that if, as we suppose, the excellent gentlemen composing the Board of Directors of Union Seminary have acted upon the theory that they had a right to transfer from one chair to another professors already in the service of the institution, we say that is not our view. It is, I presume, the view held by those gentlemen. Now, they assert their views; we assert our views. Of course, neither is competent to decide finally if there be dispute as to this right. Though we are in the position of a court deciding upon our rights, we must be careful not to trample upon the rights of the other side, which involve the right to construe for itself. We claim if this resolution is adopted, that the transfer is an appointment, and being an appointment, we claim that we have the right to disapprove it. They claim, possibly, that it was a transfer which they had a right to make, and therefore did not contravene the terms of the compact. Out of this, if from no other consideration, arises as it seems to me a good reason for the appointment of a competent and weighty committee who will be ready to receive from these gentlemen composing the Board of Directors any statements they wish to make with regard to the view they entertain under which they took this action. More than that, I ought to assure you again, as the Chairman of the Committee has already done, that all this was conceived and done in kindness, with the earnest desire that those to whom we spoke would understand that we were animated by the kindliest feeling for them, and that now we are engaged simply in the exercise of a delicate and responsible duty.

As it seems to me under the circumstances which surround us, there are only three courses that we could pursue, possibly:

First. We could approve, and yet I ought to say I hardly think we should. We will not, I am sure. But that is one of the questions.

Second. We could take the course we have taken here.

Third. We could take another course, which I know is in the minds of some persons: We could disapprove of Dr. Briggs. We could express formally, mildly or violently, as might seem well to you, our disapproval of Dr. Briggs and his opinions. Then we could say to the Board, "We are sure, excellent Christian brethren, that you have done what you have done under a misapprehension, and we are also sure that you have, without intending it, violated the compact; we therefore decline to disapprove, and we send the matter back to you confident that you will in the exercise of your office correct all this by taking some measure which shall relieve the church of its difficulty."

Now, that is a charming course to pursue, if it were possible, especially if the directors are ready to suppose that in a disapproval we are treating them unkindly. But how can you satisfy your own minds to allow the possibility of disapproving it to pass away while you are entrusting to somebody else to do something that you ought to do yourselves? What would you think of an agent who being entrusted with the care of your estate, and being confronted with a question which addressed itself to his piety, would allow your legal rights to slip away? Wouldn't you call him unfaithful? Whenever I have thought in that direction it has simply come to that. I am confronted with the fact that if I fail to exercise this right to disapprove I am giving up something which the church had committed to me, and which I cannot return to it as its faithful agent ought.

Piety may degenerate into weakness and kindness into imbecility, but neither of which permit—much less require—the betrayal of a great trust.

Now, if you please, I am on the verge of making a speech which I determined I would not do. In closing I only wish to say that I do not see under the circumstances that it is possible for us to do anything but disapprove. I think it is wise for the Assembly not to give its real reasons. We men of the legal fraternity know that the decision of a judge may be often wise and satisfactory and his reasons absolutely unsatisfactory. Many a time a wise and able judge has been reversed and put to to the worst because he ventured to give his reasons—bad reasons for a good act. Never give reasons if you are not obliged to, and when you are obliged to, make them as brief as possible. If I had time, I think I could find forty reasons for that. Certainly it would be folly to attempt to give such reasons in the presence of such an Assembly as this. But it does seem to me beyond question that the condition of the mind of the church, solicitous for the future, doubting, is a sufficient reason for disapproving of this election. The mind of the church disturbed; the impossibility of ascertaining what is really in the mind of Dr. Briggs! If he cannot make it clear to us in all this time that has elapsed, how does he make it clear to the students whom he has under his instruction? Again, not wishing to say one word of unkindness, let me ask you: Is it an edifying spectacle that a man under indictment in a very precious matter of the truth shall be permitted to teach the boys of the church seeking to learn the ways of the ministry? Is it possible that it should be so? Would it not be a reproach to us that we permitted it? I feel that I have discharged my duty faithfully, and I ask you to excuse me from further——

At this point Judge Breckinridge suddenly fell prostrate to the floor, and was carried in an unconscious condition to the Pastor's study, where he expired within five minutes.

Dr. Hays: I suggest, Mr. Moderator, that you call on some commissioner to lead us in prayer under the circumstances.

The Moderator: Dr. Hays, will you lead us in prayer?

Dr. Hays then offered prayer.

Dr. W. C. Roberts: Mr. Moderator, Judge Breckinridge is dead. I would suggest that we adjourn until to-morrow morning and that action be taken in regard to the banquet, which of course cannot now take place.

Dr. Hays: I would suggest that a committee be appointed by the Moderator to take suitable action in regard to this terrible bereavement. I make that motion.

The motion was seconded, put and carried.

Dr. Hays: It certainly is the impression of all those about me here that none of us will be in any mood for a banquet to-night, and I hope the Assembly will not adjourn until there shall be some understanding about postponing or omitting the banquet; and I would suggest that we have a prayer-meeting in this house this evening as a substitute for the banquet. I make that motion.

Dr. S. C. Lowrie: I second that motion.

Carried, and the Assembly adjourned until Friday at 9 a. m.

EIGHTH DAY—MORNING SESSION.

The Assembly to-day, after a long debate, adopted the resolutions presented by Dr. Patton, vetoing the appointment of Dr. Briggs and appointing a committee of conference with the Union Seminary directors. The vote was 446 to 60. On a previous motion to draft a substitute favoring the approval of Dr. Briggs and the appointment of a committee of conference with the directors requesting them to reconsider Dr. Briggs's election and to advise them not to have him teach during the coming year, the vote was 360 to 106 against the substitute. The following is a stenographic report of the day's debate:

CONTINUATION OF THE BRIGGS DISCUSSION.

Israel W. Hathaway: I think that I know something of the spirit which rests upon this Assembly, and I believe it does not desire any long speeches. I will not inflict any lengthy remarks upon the Assembly at this time. But, having heard from the generals of our army, the leaders, I thought it not out of place that we should hear a few words from the rank and file.

I rise to speak for a few moments in behalf of the amendment of Dr. Logan, which I hope with all my heart will prevail in this Assembly. I feel that this is the very least that the majority of this Assembly should concede to the minority in the intesests of harmony, in the interests of the kingdom of my Master, in the interests of our beloved Church. I believe that this is feasible and that it is right. We will suppose for a moment—and you will bear me witness that I have good authority for supposing, because our brother Patton builded so much of his speech upon the supposition—we will suppose for a moment that it is true that we must veto now or never. If that be true, if you of the majority of this Assembly will concede that, what are you losing? Nothing. What would you be giving away? Nothing. For is it not in the interpretation of that compact that this action should be taken in the first Assembly after the election of the professor? and is it not to disapprove if we pass this amendment? I find nothing, when we deal with this matter technically, in the compact which says that we are compelled to disapprove forever. We are in harmony with the letter of that compact and the interpretation thereof if we disapprove for one year and hold it in abeyance until sufficient time shall have been given for the Presbytery of New York to act. I say that it is in the line of the letter of that compact, and I ask you, brethren, is it not also in keeping with the action of all civil order? Is it not the custom of the judge of a court to grant a limited prohibition or injunction until time shall have been given to ascertain whether that injunction shall be made permanent or not? I think it is. I say, dealing with it upon the letter, there is nothing to hinder this action of this Assembly, and I plead with you, brethren, in the magnanimity of your hearts and under the spirit that should govern all our actions, that you will concede it.

Secondly, I do not admit for a moment that the position taken by our honored committee is necessarily binding upon our individual judgment. There is no man upon this floor to whom I will yield in my regard, my esteem, my love for that committee, for their judgment, for their scholarship, for everything that fits them to occupy that position. But nevertheless it is one of the glories of our Presbyterian Church that every minister, elder and brother is to do his own thinking. Notwithstanding my regard for these brethren in high places, yet I must in duty to my own conscience and to the Presbytery which I represent here, do my own thinking. We have seen here the master-strokes of the great giants of debate; but nevertheless I in my humble position have the temerity to controvert their conclusions. This beautiful argument, so finely drawn by Dr. Patton, is builded upon the supposition that it is impossible for us to postpone this action, and Dr. Patton said here yesterday in our hearing that he wished it were possible, that we all would love to postpone this action if it were possible. Now, I claim that it is not in the precedence of the ecclesiastical courts of our Church, in interpreting the law, to give that construction to the technical interpretation of the law as it is given in the civil courts. It has never been the custom of the Presbyterian Church so to do. I will admit that technically they are right, but that is the letter that killeth, while the spirit giveth life. And it will be a sad day for the Presbyterian Church when we allow the technicalities of the law to defeat justice. It is that justice may prevail, and not that we may use technicality in order to defeat justice, that our ecclesiastical courts are constituted.

It is upon this point now that I make my argument, that it is in the precedence of the Presbyterian Church to interpret this in the spirit and not in the letter. Now I say that on that supposition and upon that fact all the argument of Dr. Patton topples to the ground. He admits it himself if we can maintain this point.

And now, brethren, I ask you to note for a moment the form of that report. There is no reason given. Dr. Patton tells us here that the reason why there are no reasons given is that it would be unjust, that it would be unfair, that it would prejudice the case before the New York Presbytery. Well, now, I ask you in all candor—for I have the utmost confidence in the judgment and the scholarship of all the members of this body, and in their ability to think for themselves—I ask you, brethren, whether you have carefully noted what the ultimate effect of this position is? Why, sir, whoever heard of a man being condemned without a reason given? And this report is thus drawn without reason. It seems to me, whether in the intent of the committee or not, it is a fact that its effect will be to catch all possible votes, that you may read into it all the reasons that you choose. The very widest opportunity is given for every member to have his own reason. Some of our brethren who will vote to sustain this report will so vote because they feel that Dr. Briggs is heretical. Others of you will vote to sustain this report because you feel that the infelicities of his manner and his idiosyncracies incapacitate him for his position. One will vote upon one ground and another will vote upon another, because there are no reasons given.

And now one word as to the justness, the unfairness and all that. Why, I had rather meet a thousand foes with square reasons given than an inference. If there be any unfairness in putting the reasons in, there is an hundredfold unfairness in leaving the reasons out, because then it is open to all manner of construction.

And then, Dr. Patton, in your hearing, after saying it would be unfair and unjust, proceeded to give us the reasons in part, and said that there were many others lying back, opening the field for our imagination to play in its largest scope. Now I ask you furthermore, what will be lost by postponing this for a year? Where is the danger? Why, it is said here that the Church is being run down. Our brother from Washington yesterday drew his illustration of the dog, you remember. Why, if the great Presbyterian Church of America is likely to be destroyed by this man, then how much is it worth? The danger, dear friends, is on the other side. How long has this beloved brother been a professor in this seminary? He has been teaching the same things that he will teach to-day, and has the Church been ruined thereby? Can we not afford to wait one more year? And I am sure, brethren, that our brother, by reason of the warning and by feeling the pulse of the church as he has, will adjust himself to the conditions, and I am sure that it will be possible to adjust this in all harmony if this time be given.

Dr. Patton says, "Have we not the right?" I concede the right. Shylock had the right to have the pound of flesh. So has this Assembly the right to veto and destroy the usefulness forever of that brother, and perhaps lose the Union Seminary to our beloved church. Dr. Patton himself intimated that it might go into the civil courts, that it might take its course through all the courts and vex our Church for years. And this action that it is proposed to take will be the very thing that will precipitate that result. But let us not claim the pound of flesh. Let us not draw the blood that shall make much of the inheritance of our beloved church confiscate. Now, dear brethren, I plead not for Dr. Briggs, for I am a loyal Princetonian. God has given me a son who has chosen the ministry, who graduated with high honors under Dr. Patton last June, and who has already made his arrangements with our beloved moderator to enter the seminary next September, while he might attend Union and board at home; but with my advice and approval he goes to Princeton, and thus I prove my loyalty to that institution. I plead not for Dr. Briggs; I plead for charity. I plead for peace I plead for the broadest liberty of investigation in the scholarship of our Church. And if it be possible for Dr. Briggs, or those whom he represents, to destroy our Bible, then I want it destroyed. I do not give a farthing for a Bible that is conserved by the deliverance of a General Assembly. Let us not be afraid of dangers that I think have been magnified in our mind. I think there has a sort of a wave of enthusiasm for the old orthodoxy taken possession of us, so that we know not of what spirit we are. I plead that you will halt; I plead that you will for a moment wait and think of that which is before you. We are making history to-day, brethren. Let us be careful that we do not make a history that our children will have to apologize for, as the Presbyterian Church has ever been apologizing for Calvin when he consented to the burning of Servetus in Geneva. Let us not make history so that our children will have to apologize for our position as some have in their position toward Albert Barnes. Let us halt until the waters shall quiet down. I plead not for Dr. Briggs, I plead not for heresy. I plead simply for the broadest charity and the broadest investigation, the most liberal investigation in our Church. I do not believe that the Presbyterian Church can afford to take any other position than this. Some of my brethren have said to me, "We care not what the world says; we must not be influenced by the world." But, dear brethren, we are dealing with a world lost in sin. We are here to bring them to grace, to bring them to a knowledge of the saving love of God in Jesus Christ our Lord. We have to deal with the world, and the world may misinterpret this if we take this action to-day. They will not even give you the credit of honesty of purpose, some of them; and so I plead that you will in the magnanimity of your hearts consent to the adoption of this amendment in the interest of the peace and harmony of our Church.

Suppose that it was one of you. Suppose it was you, my brother, that had made some mistake, that had said things you ought not to have said, and the eye of the Church was focused upon you, and that this General Assembly was discussing your case. Would you consider it a great thing if they held off their hands for a little until this matter could be investigated in the judicial manner provided in the form of government of our Church, through the Presbytery of New York? I think not. I think you would think it was a very hasty action to do otherwise. It makes a vast difference, brethren, whose ox is being gored. So it is for this that I plead. Let us turn to the great thoughts and objects of our Church. This is not the greatest subject. This sinks into insignificance beside the great commission, "Go ye into all the world and preach the gospel to every creature." Why, if the position occupied by Prof. Briggs be false it will come to nothing. If it be true, what are we that we shall stand against it? lest with Paul we be found able to fight against God.

SPEECH OF DR. SAMUEL BOWDEN, LE ROY, N. Y.

I purpose, in whatever remarks I shall now make, to make no references whatever to Dr. Briggs. I shall certainly make no attempt whatever to appeal to your feelings. I am going to look at the legal aspects of the question. I had hoped to immediately follow Judge Breckinridge in order to carry out in my own way the conclusions of the able speech to which you listened on yesterday. I hope this assembly will not allow itself to be confused and perplexed by the amendment proposed to the report of the Committee on Theological Seminaries. It was shown most clearly by the very able speech of Dr. Patton on yesterday morning that any action here taken must be made in the terms of the compact

between the General Assembly and the directors of the Union Seminary. When we come to the execution of a compact we must adhere to technicalities, offensive as may be that word. As Dr. Patton said, we must execute the compact in the terms of the compact, and in none other. Judge Breckinridge, who with Judge Humphrey were legal advisers of our committee during their three days' session of this week in what may be called his dying speech, made this clear, I hope, to the minds of every one of you. And associated as I have been with him these three days in such pleasant and profitable intercourse, I trust you will pardon me if I make some reference to his death which occurred so near to where I stand. Sudden death, sudden glory; it was the nearest to a translation that I can possibly conceive of. That gentle and loving soul was in a moment, in the twinkling of an eye, made perfect in holiness and immediately received up in glory. Who doubts it? How do the vain figments of men disappear in the bright light of these blessed facts.

But let us look at the language of the compact itself by which these eminent judges told us, in the committee, we must be guided. We there went over the whole matter in detail. Suggestions of every kind were made, and in the end it was decided that we could do what we did, and that we could do nothing else. Now, what is the language.

"All appointments shall be reported to the General Assembly, and no appointment of a professor shall be considered as a complete election if disapproved by a majority vote of the Assembly."

And further the Assembly the true meaning of the act subjecting the election of a professor to the veto of the Assembly is that such election be reported to the next General Assembly thereafter, and if not vetoed by that Assembly the election shall be regarded as complete, according to the plan ratified by the Assembly of 1870.

There you have it in the exact language of the compact, and in perfect concurrence with the language of that compact is the first resolution presented to you by our committee, which I will again read. I repeat these things because I meet with men at the dinner table and everywhere else who say that the thing has not yet been made clear to them, that they do not understand it; and they tell me I would confer the greatest service if I could make it plain to their minds. The resolution the amendment to which we are now considering reads:

"*Resolved*, That in the exercise of its right to veto the appointment of professors in the Union Theological Seminary the General Assembly hereby disapproves of the appointment of the Rev. Charles A. Briggs, D. D., to the Edward Robinson professorship of Biblical Theology in that seminary by transfer from another chair in the same seminary."

That is what we did, and that was the only thing we could do in the premises. We might have done one or other of the two things Either we could have done nothing whatever, and then in the oft repeated phrase which our legal advisers told us was also good law, "silence gives consent," and Dr. Briggs's appointment would be complete, not to be interfered with by this Assembly; or else the only other action that could be taken is contained in the first resolution of our committee that has just again been read in your hearing. That action, whatever may be said about the matter, must be taken now or never. We have no election whatever in the case. The appointment must be reported to "the next General Assembly," and if not disapproved by that General Assembly the election is complete, and with it this Assembly has nothing further whatever to do. It is a complete and finished transaction. We could not alter the language of this resolution in the slightest degree. If we had said "Entirely disapproves" it would have made our action null and void. If this matter comes before a civil court, as we are told from time to time it will come, then if in the action proposed by our committee, and which we hope is to be adopted by this General Assembly, we should use any word whatever but the word "disapproved," then if the General Assembly were the plaintiff in a civil case we would be thrown out of court. We would have no case. We would be nonsuited of necessity. And if the General Assembly were the defendants, the plaintiff would take his judgment just as rapidly as a judge in New York threw out of court the heirs who hoped to catch the millions under the Stewart will. We would have no case. We can have no case whatever if we use any word except the word "disapproved." To "disapprove for the present" means to approve. Properly speaking, the amendment proposed is not an amendment to the resolution offered by your committee, but it is to sustitute for that a resolution which utterly and entirely negatives the action proposed by the committee; and Dr. Briggs's election stands, and you will have nothing further whatever to do with it. It may be said that this is technicality, that it is not the spirit of the law; but should it ever come before any judge, any competent judge will tell you, "I have to do with the letter of the compact." It may be compared as a figure of rhetoric to the pound of flesh, but with that we have nothing whatever to do. We must keep ourselves safe and be sure that we abide by the compact. This episcopal convention, this assembly of the ministry and eldership of the Presbyterian Church, is the highest court in the Church. Higher than it there is none other. It is comparable in that regard to the Supreme Court of the United States, and when a case comes from a lower court to that Supreme Court the action of our highest tribunal is to reverse or sustain. Did you ever hear of such a thing as the Supreme Court reversing "for the present" any action of the lower court? No; it says *simplicitez* "We reverse" or "We sustain." In this case we cannot sustain. We have nothing whatever to do with approving or sustaining. There is nothing in the compact between the seminary and this Assembly that gives us the right to approve any of their elections or appointments The one sole and entire right that we have is to disapprove, to disapprove *simplicitez*, without the slightest qualification. That right we have exercised, and no other right have we in the premises. To substitute the amendment "Disapprove for the present" would simply nullify the proposed action of the committee. There is a shorter and much easier and a better way to arrive at that result. Let the question come simply and squarely before you and approve or disapprove of this resolution; but let us not attempt to do it by indirection, which necessarily involves the approval of Dr. Briggs' selection and forever prevents this Assembly from having anything whatever to do with that appointment. I trust I have made the matter plain to you in its legal aspects. It is the first time I have ever appeared on this floor. Like Judge Breckinridge I would gladly have remained away from it, but I have heard so many things said by brethren who stated that they did not understand the legal aspects of the question that, being a member of the Committee, and having for three days had this matter presented to us in every possible form and manner, I have trusted that I might at least be able to throw some light upon the subject. With these remarks I leave it to you and shall not speak upon the question again.

SPEECH OF ELDER McCOOK.

John J. McCook, an elder in the Fifth Avenue Church of New York: Mr. Moderator, Fathers and Brethren:—It is with no small sense of responsibility that I stand as nearly as possible upon the spot from which my beloved friend, Judge Breckinridge, after he had fully discharged his duty, was called to his reward. God in His providence called him from the General Assembly here below to the General Assembly of the Saints above. If it were in my power I would like to burn it into the hearts of every Presbyter here, so that when the time comes to vote upon the questions that are before this house, you would remember the appeal that Judge Breckinridge made, not only to your judgment and discretion, not only to the duty of the instructions from your presbyteries under which many of you have come up to this Assembly, that you should do the only thing that you have the right or power to do, if you revere and respect and honor and obey the laws that control the action of the Presbyterian Church.

When my brother, Doctor Dickey, appeared yesterday and made his eloquent appeal to our sympathies to defer action upon the ground of expediency, I could not but feel how easy it is for us to be generous and to give away that which belongs to another. But we, as Commissioners, have come here to deal with the affairs of our beloved church, and to stand up in defense of the purity and the honor of that Word of God which we believe to be inerrant, and to do that which is right in the sight of God and man.

I am aware that I must confine my remarks, as I shall, to the strict motion before us, which is the amendment offered by Dr Logan. While my heart burns to get away from all these technicalities and dilatory motions to the real question before us, to the question that has called us here as Presbyters and as members of the High Court to perform a duty for which we are accountable, not only to our Presbytery, but to the God whom we honor and whom we wish to obey.

This question, to those who have studied it from the beginning, is a very simple and a very clear one, but personal appeals have been made to us now and again, not in the open sessions of the Assembly, but about the lobbies of the hotels and in other places, to be careful, to be careful of what? Careful to take counsel of our fears and to consider the call to expediency as higher and stronger than your call to duty. Such appeals ought not and I hope will not affect us. We have come here to do our duty, and if God continues to bless us and to guide us by His holy Spirit we will send forth to the world the only deliverance which we as honest men, controlled as we should be by the laws of our Church, can send out to the world.

Now, sir, with the permission of the Assembly, I turn with much regret to the legal technicalities controlling this case. We must understand how this compact came about. At that blessed reunion of the Church in 1870 such godly men as Dr. William Adams, who was then a director and shortly afterwarward the President of Union Seminary, whose presence was a benediction whose spirit was such that those who came in contact with him cannot fail to remember, came up to the General Assembly of the Church and said: 1. The harmony, the union of our blessed Church will be advanced if we can secure some plan upon which all the theological seminaries shall be controlled upon a basis uniform in instruction and in government, and so as to secure to each seminary the confidence and support of the entire Church. 2. This memorial Dr. Adams carried to his friends at Princeton, who opened their arms and hearts to receive him, and they so promptly responded to his request, that if you will take the trouble to read any of the papers prepared in advance of and while the reunion was under discussion, you will find a clause inserted in every one, outlines for a basis of reunion, strongly expressing the necessity of guarding the purity and securing uniformity in the instruction and government of our seminaries. Dr. Adams gave much of his attention to this subject, which resulted in the production of that memorial printed in the Assembly minutes of 1870, which will be forever a lasting honor to the Union Theological Seminary. The directors of the Union Seminary came up to the General Assembly, and of their own motion suggested that while they were entirely free, as two other seminaries were, from the control of the General Assembly, they proposed to subject themselves to the authority of the highest court of the Church to the extent of giving the Assembly the right to "disapprove" thereafter the election of all professors in the seminary. The directors in their corporate and aggregate capacity did that which the ministers and the elders composing that body had done when they assumed their responsible duties—they agreed to submit themselves to their brethren in the Lord, and they came before that Assembly with this memorial. It contains, besides the recitals which are most instructive and interesting, but two propositions Those propositions have been read over and over, but they are so short that I hope I will not weary you by again repeating them:

First. That the Board of Directors of each theological seminary shall be authorized to appoint all professors for the same.

Second. That all such appointments shall be reported to the General Assembly, and no such appointment of professor shall be considered as a complete election if disapproved by a majority vote of the Assembly.

The preambles recite the reason it was then thought to be wise to do this business in this way. It was not, as was intimated yesterday, by a professor in Lane Seminary, that the ministers and elders of the Presbyterian Church are not competent judges of what should be taught by professors in certain chairs in our seminaries.

No; Dr. Adams and his associate Directors did not so address the General Assembly. He gave reasons: Because of the large number composing the Assembly, the short time it is in session, of the distance of many of the Commissioners from the Seminaries. For these reasons they thought it a wise thing to submit the election of all professors to the Directors of the respective Seminaries. They said, in substance, that the Union Seminary should be placed upon the same plane with the other seminaries of the church. They therefore came and requested that the General Assembly should surrender the right which it then had to elect the Directors of Princeton and Western and McCormick and other seminaries whenever the Directors of Union Seminary appointed a professor, to submit the same for the approval or disapproval of the General Assembly before such election should become complete. There was a valid reason for this in the desire to secure soundness and uniformity in the instruction given in all the seminaries as well as to secure a proper share in the benefactions, and to provide a guarantee upon the basis of orthodoxy for seminaries the endowments of which have been so generously provided by those godly men and women in New York who have given the money to build up this great institution.

Suggestions have been made that legal complications may grow out of our action here to-day. I beg that you will not permit such a suggestion to have lodgement in your minds for a single moment.

I know that the Directors of Union Seminary are clear-headed, vigorous, able, honorable, and conscientious men and intelligent Presbyterians, and I do not hesitate to say to you now, whatever may be said to the contrary from this platform, that the honorable Christian men composing that Board of Directors are anxiously awaiting the expression of the views of this Assembly, and I am perfectly sure they will meet its conclusions in that manly and Christian spirit in which they have obligated themselves to meet a suggestion that comes from the highest court of our Church, the confidence and endorsement of which they have asked, and to the jurisdiction of which in this matter they have formally submitted their action.

Now, let me tell you how the legislation that resulted in this action of the Assembly of 1871 originated. Of the three independent seminaries, the one at Auburn was incorporated under the laws of the State of New York, with two Boards of Commissioners and Trustees.

These Commissioners convened after the action of the General Assembly of 1870 upon the memorial of Union Seminary, studied the matter thoroughly, and before the next General Assembly convened they raised the question as to whether they had the power as a corporation of the State of New York to submit their appointment of professors for the disapproval of the General Assembly. They referred the matter to their Prudential Committee. That Prudential Committee took the advice of counsel and the case was examined with great care by them—just as was done, as I am informed, on the part of Union Seminary by that distinguished lawyer Daniel Lord, who was then the legal adviser of the Union Seminary. Every step was taken by the Boards of both Union and Auburn with the utmost regard to the technicalities involved as well as to the interest of the church. There was no objection at all to their accepting the authority and oversight of the highest court of the Presbyterian Church in this matter. They advised that all elections of professors should be conditional and to become effective only when approved by the General Assembly. After considering fully as to what they should do, the Auburn Board sent up to the General Assembly to fix the time within which this power of disapproval or veto should be exercised. This point is essential. Auburn was independent, as Union was. The Board sent to the General Assembly an expression of their great desire to co-operate in this movement for uniformity and to secure the indorsement and support of the Church, but before adopting the plan proposed by Union Seminary and recommended by the General Assembly they insisted on knowing when the right of veto to be left in the General Assembly should be exercised? Now, in order to be prepared for any legal technicalities which might arise, I sent to Auburn to get a copy of their action, and the clerk of Auburn Seminary sent me a copy of the proceedings taken. They passed a resolution in both their Boards of Commissioners and Trustees, which I infer never came under the eye of Dr. Moore, who has done so much for the church in making us his most valuable Digest, as I do not find reference to it therein.

The Prudential Committee approved, but the question was how long this right of veto should continue. The Secretary of the Auburn Board wrote to Dr. Hatfield, who was then the Stated-Clerk of the General Assembly, at that time in session in the city of Chicago, that they were prepared to take this proposed action; they had been advised that it was lawful for them to take it; that they did it with all their hearts, but that it was very important to determine before final action how long the veto power should continue. I shall read this letter, to be sure that I stated it correctly.

"One of the embarrassments to our compliance with the proposition that the General Assembly should have a vote in the election of professors was that no time was fixed for the action of the General Assembly for the exercise of that power. A professor might be elected, but it is not readily perceived how he could with propriety be inaugurated before the General Assembly had decided upon it, and, as no time is named for action, the inauguration might be unfortunately deferred."

Please notice what follows, for from this letter we get the first reference to the word "Veto," which accounts for its appearance in that action of 1871. It did not appear in the memorial of Union Seminary. It came up to us from Auburn, and as a condition which ought to control this whole decision. The letter goes on.

"As in the case of legal enactments there is no time fixed for the Executive to act on the passage of a law by the Legislature. On failing to do so the act becomes a law without his signature. So provision should be made in this case."

This letter was presented by Dr. Hatfield to the General Assembly, and the General Assembly promptly responded to the request of Auburn, and wrote into that compact, which controls us here to-day, the fact that the election of professor should be acted upon at the next General Assembly; failing in which, it should be complete.

Gentlemen come here and say that one General Assembly can do a thing and another can undo it. I say to them, Nay, this General Assembly, will, I am sure, never, if it fully understands the question, do that which is wrong. This is not simply a compact between this General Assembly and Union Assembly, but it is a compact with Auburn and Lane, and Princeton and McCormick, and all the rest of our seminaries, thirteen in all.

I do not like the suggestions that have been made by some that we, when entering into this compact with Union and all the other seminaries, are and we ought to be bound by that action. We are under the obligation as honest men—as Christian men—to carry out in its exact terms all the provisions of that compact, and we cannot, we dare not postpone action; we must act now or the right to disapprove is lost forever, and Dr. Briggs' election will be complete, and because of our failure to act and to perform the responsible duty for which we have been sent as Commissioners to this Assembly. We have upon us the obligation of honest men in the interpretation and fulfillment of an honest contract. I appeal to every instinct in you as Presbyterians that we as Commissioners shall not do anything that can be cast up to us as a breach of contract to this agreement.

The note on the minutes of Auburn Seminary, where the act on of the Assembly is recorded, says:

"The suggestion contained in the above letter—the one I have read to you—and in the published minutes, say that the Assembly declared that the true meaning of this act subjecting the election of professors to the veto power of the Assembly is that such election be reported to the next General Assembly thereafter, and that the action of the Assembly should be taken by such Assembly and report made thereon before adjournment."

That is the way Auburn Seminary understood this compact. That is the reason why Auburn did not ratify this contract in 1871 with the other seminaries. The Board, carefully and in compliance with the trust that they had assumed, asked a deliverance from the Assembly of 1871. They got it, and we are bound by it as firmly as man can be bound by any contract. We must act—we must act now—and we must act with the deepest sense of responsibility, from which we cannot relieve ourselves except by taking the only course consistent with our duty and vote to sustain the report and recommendation of the Committee on Seminaries to disapprove the election of Dr. Briggs

W. E. Moore, D. D., the permanent Clerk: I just want to state one thing in explanation. The Digest and its editor have been quoted, and quoted fairly and rightly, as insisting that the action as it stands there does not imply or show a compact. Col. McCook has shown from documentary evidence that it is a compact. I beg, therefore, that the Assembly will regard the permanent Clerk as for another time (as many times in his life) to have been mistaken, but mistaken because the records of the Assembly failed to show the facts that Col. McCook has read. [Applause.]

SPEECH OF DR. S. C. LOGAN.

I have been earnestly requested to withdraw my amendment, and I have been thought to be heretical because I introduced it.

Now, I want to give one or two reasons directly for the amendment itself, and if, after that, the House would like to have me withdraw it I will be glad to do so. [Applause]. It is not a very gracious task to undertake to attack such an ecclesiastical lawyer as Dr. Patton or such civil lawyers as have spoken from this platform on this subject, but it is a queer kind of law that these brethren have given us, as it strikes an old Presbyterian. I am amazed at the report of this committee. It gives such a queer statement. Now, what is the contract. Here is the authority of the Presbyterian Church, and this court represents it. This is a court of last resort—the court of control. In 1870, in remodeling certain institutions and for the adjustment of the control of this high court, the high court determined upon what lines it would exercise its administrative control of the theological training and teaching of its ministers. By the old administration the control was direct by the Assembly over every professor. When the Union of the Church took place another system was brought in; the other branch had control in a different way. And in order to meet the case this General Assembly issues its expression of the way by which it proposed henceforth to control theological education in the whole Church; and it set that forth in two propositions. The first: "That the Board of Directors of each theological seminary shall be authorized to appoint all professors for the same;" second: "That all such appointments shall be reported to the General Assembly, and no appointment of a professor shall be considered as a complete election if disapproved by a majority vote of the Assembly."

Now, how that came about you and I do not know. We are not dependent upon the records of Auburn Seminary, or of Union, or of any other seminary. We are to decide by what the law is in the minutes of the General Assembly, and I am amazed at my brother to get up here with records from Auburn to show us what our compact might be with this party or that party. There is the law of the Church. The next year in comes Union Seminary petitioning to come in under this law. Does the General Assembly enter into and become a party to a compact with Union Seminary under a law that governs all the seminaries? Where are the parties? They petition to come under that law. And you will find recorded as the next point that the General Assembly simply granted the petition—adopted this child, under the law by which it controls its own children. That is all. Then comes another point: The question as to when shall it be known whether the man elected is to take his place. That is answered by one Assembly in the interpretation of its own law for itself. It cannot answer it for all time. It becomes no part of a compact or fundamental law. The fundamental law itself must be changed. But this cannot be made a part of that fundamental law. The brethren who constituted the General Assembly in 1871 acted for that Assembly alone. The Church may accept that action, but cannot bind the liberty of the General Assembly in its administration. It is supreme in itself. In that act they simply put out a sort of programme of mode of action for the time being. But has not the time come when it is necessary to change that? Even if it were in force, has not the time come to change it? Now, according to the interpretation which these gentlemen have given, this is a part of the compact. Can there be a contract without both parties assent to it? Was Auburn Seminary present? Was Princeton present? Because they are all equally under it. Why, that idea of law and of administration is to be absurd. Now, let us come directly to this question that is before us. According to the interpretation which these brethren have given of the law of the Church and of the administration of the Assembly, it is the theological seminaries that are running the Assembly and not the Assembly controlling theological teachings. That is just what it means. You cannot do it unless you do it so and so; you have adopted me into the family, but when I need a spanking, if you do not do it at the moment you have no authority to do it at all. My mother didn't believe that kind of Presbyterianism. [Laughter]. She used to take her children aside and pray with them, and let it hang over them a little, and mention it now and then and—[Laughter]. Now, I trust that this Assembly will act likewise. This is a question of administration; it is not a question of law. This Assembly has the control, and, not only is it not limited to the exercise of its authority to-day, or to this Assembly, but it continues. Suppose we confirm Dr. Briggs in his chair to-day, and suppose in the course of one year when the next Assembly meets he shall have demonstrated that he utterly denies the authority of the Word of God; is there no remedy? [Voices: "No."] Well, the Lord never made a church of that sort. He provides a remedy: "Be sure your sin will find you out." You will find this demonstrated in the whole history of the Church, that there is no power outside of the General Assembly to limit it to save that which comes directly through the action of the Presbyteries in an organized and direct way. Dr. Patton makes a beautiful point in this, that he asks that the action of the Church shall be taken at once on the confirmation of a professor, and he says because one of them, not willing to remain under the power of the Assembly in that matter, even for a year after the General Assembly has confirmed him in such position, has to let him go. If he should go astray upon theological as he has upon ecclesiastical law, is there no way to reach him? Has he stepped into the sublime position of a teacher in God's seminary that shall put him over the whole authority of the Church of God? That is the issue which is reached by such ecclesiastical law as these brethren have been teaching yesterday and to-day. Now, the question before us involves the character of the directors of this seminary, for our refusal to assent to the act of these directors is not an impeachment of Dr. Briggs, but it is an impeachment of the men that put him there. [Cries of "No." "No."]

A Commissioner: I rise for information. What is the definite specific point that the brother is coming to? [Laughter.]

Dr. Logan: I cannot be responsible for the brother's perception of vision. [Renewed laughter.] Now, it is a question whether it is absolutely necessary for us in order to control that professorship to act to-day, or whether we may act to-day as a resgesta—as not an act completed in all its parts. Shall this seminary step out from under the control of this Assembly because we fail to meet their judgment of what we mean by our own act? Our act is that we shall disallow for the present the election of this brother or the fulfillment of the act of this Board of Directors.

Dr. Francis: I would like to ask Dr. Logan this question: When will we have an opportunity to reverse that if we want to do it?

Dr. Logan: As soon as the Assembly shall come together again.

A Commissioner: This Assembly continues through its officers. The Assembly never dissolves.

Dr. Logan: No, sir; this Assembly does dissolve, and as soon as the next Assembly comes together they may take up the same question. If there is disorder they will be bound to do so, and they can control in accordance with the compact as it has been announced. They can control in accordance with the fundamental principles of the responsibility of the high court of God's house, and I am not afraid of any of the courts of this land, because that question has been decided over and over again. I have seen the declaration of an Assembly of the Presbyterian Church that a certain set of men sitting on the steps of a church constitute the church when the doors of the church were locked against them, and the Supreme Court of the United States sustained that declaration. It is a question whether the seminary shall run the church or the church shall run the seminary in its fundamental principles. I say it is not wise as a work of administration to take this judgment as announced by the Committee, which impeaches the act of the Board of Directors of Union Seminary, which impeaches the character of Dr. Briggs as a professor—and all this without having the parties before us, and without having a full understanding of the case, and in the face of those categorical answers to direct questions, which the Board of Directors have issued as a vindication of their acts—I say it is not wise. It will lead to bickerings and misunderstandings; it will lead to controversy, and it will have a bad effect. But, on the other hand, if we go slowly, if we go to these men kindly, they may see the wrong; the things that need mending may be mended, and, if not, the evil will develop itself distinctly so that the Church of God shall be able wisely to destroy it. That is my reason for this amendment. I beg you to walk slowly and reach your decision on which you may be able to present a united Church before the living God for the glory of our one Lord. [Applause.]

SPEECH OF DR. JAMES S. RAMSEY, OF NEW YORK.

You have already found out that the delegation from New is distinguished for its modesty. I say this in your presence conscious of an echo favorable when I tell you, as I believe I am right in so doing, that thus far Col. McCook is the only gentleman who has been heard upon any question; and I think, sir, in view of the fact that the Presbytery of New York is more closely related to the settlement of the question before you than any other Presbytery, that we are entitled to a little courtesy in the house. [Applause.] It is an unpleasant thing for a man to speak against the sentiment and the feeling of a house. I admit that, although not as modest as some of my brethern from New York, at the same time I do feel a shrinking in speaking against such a feeling, and I will take this precaution not to put before my speech the words that I will not make a long one, for I have found that every man who has done this and said this has spoken wonderfully long. I also say this, that I cannot claim to speak for my brethren of New York Presbytery. We stand there generally for ourselves. We are accustomed to do our independent thinking. We do not get very frightened either at being cried down by "Question," for we get it very frequently. Some one in seeking to compliment our Presbytery has said that it is sometimes like a bear garden, but it is not. I wish also to state this, that my two reasons for begging your attention this morning are, first, because I am a member of the New York Presbytery, because I am on the side of the prosecution there; and secondly, because I find myself in difficulty here, and my difficulties are constitutional ones. So that standing for myself alone, though I am sentimentally opposed to Dr. Briggs, though I am in favor of the prosecution, though I expect to go back to New York City and stand behind the prosecuting committee, yet at the same time I feel—I cannot help feeling—that if anything is right it is the proposition now before you in the form of an amendment. [Applause.] I cannot understand if the nations of this world can arrange a *modus vivendi* of a treaty that expires by limitation, why this Assembly cannot arrange something of the same kind. If every constitutional difficulty were out of the way, I would feel my way clear to vote for this popular paper of Princeton's philosopher. But, whether you can see the propriety of my position or not, I have a sense of consistency, of congruity of my convictions with my action; and I say as I stand here that I cannot vote for that paper. And yet, sir, I shall continue the prosecution of this case in its proper place.

Brethren of this General Assembly, I am perfectly aware that I occupy an anomalous position. I may seem inconsistent to you all. I cannot help that. If it is impossible for me to explain my consistency, attribute it to what you please—to cerebral distubance, possibly congenital, or to the climate of New York; I do not know what. But the point in my case is just this. I do suggest it with extreme hesitancy. My first objection, my constitutional one—and when I think of myself stating it, whose brain is but as a floating atom in a broad beam of light compared with Dr. Patton's—I hesitate; yet, sirs, I do throw a doubt upon the very bedrock of this question. I do, sir, most decidedly doubt whether the General Assembly has the right that it is now so willing and so certain to exercise. "Before any overture or regulation proposed by the Assembly to be established as constitutional rules shall be obligatory on the churches it shall be necessary to transmit them to the presbyteries, and to receive the returns of at least a majority of them in writing approving thereof."

The Assembly is a derivative body. It gets all it power from the presbyteries. And I would like to know how the Assembly obtained this authority; it was not a charter right at the reunion—as it was assumed afterward. I would like to know, friends of this Assembly, when consenting overtures came up to the Assembly giving to it the right? And, even if they had done so, I venture to doubt the constitutionality of any presbytery passing over its right of original jurisdiction to the court of final appeal. I believe, sir, that whatever we may do in this case, however we may disguise it, it is a virtual trial of the case.

This leads me, therefore, to the second point that I regard as unconstitutional. This proposed action infringes on the right of the individual. He is not here. He has no case in court. The directors of Union Theological Seminary, in their plight, in their anxiety, ask that Dr. Briggs (and, mark you, I am not a Briggs man in the sense that that term is used)—asked Dr. Briggs to solemnly state what he believed, and he wrote that short Catechism with its yes and with its no, and which, if it had been handed in by any other man than Professor Briggs, would have been received as the correct interpretation of previous utterances. Instead of that, sir, as you all know, it has met with a destructive analysis, and this catechism has been finally interpreted back by the inaugural.

Brethren, if there is one thing I do, I stand for the rights of a man, whether he be my friend or my foe. I do not believe that this glorious Presbyterian Church can even let the semblance of a trial pass without the due form has been taken; and yet we are drifting toward a virtual verdict before the presbytery has even framed its indictment.

Now, that is the case of this man as he stands before us. His last utterance, solemn utterance, satisfactory to the Directors of Union Seminary, has been utterly ignored here; and, sir, if it means anything, it means that we doubted its sincerity. Perhaps you say, "We have the right." But God Almighty grant that the day be far distant when we may impeach an uncondemned brother's veracity, or receive his words as if they came from a Delphic oracle, or assume that his writings may be read between the lines. Why, in all probability, certainly if the evidence is convincing, I shall follow up this case and be found voting against Dr. Briggs. Yet, sir, he shall have every guard thrown around him that I can possibly aid in giving him in every stage of his trial. The other week in the Presbytery of New York a committee appointed to look into church affairs censured a respectable colored preacher. I took the ground that no censure should rest, implied or expressed, on any man until it had been reached by verdict and by the due processes of trial. [Applause.] And, sir, I was glad it was a colored brother who tested this principle, and I rejoice here to say that the committee threw out the censure at once, and then the presbytery sustained my position unanimously.

I could say much more, but I pass on to the last point, and that is that I think this proposed action is an *infringement on the constitutional rights of the Presbytery of New York.* It is an advanced shadow of a decision, at least, in a higher court. Brethren, it meant something in New York to stand for what we believed to be truth and to demand that Dr. Briggs be brought to trial. It meant to be called persecutors instead of prosecutors. It meant to be spoken of as mossbacks and men behind the age. And yet we stood to it, and we can stand yet if this Assembly only stands by us. But I fear that if this report goes through, the whole matter of a trial in presbytery may degenerate into a weak farce. We have a committee in that presbytery, and a good portion of it belongs to this General Assembly. They are able men. They are brave men. They have the grip and the grace to see this thing through if it takes a cycle and God spares their lives. And this latest expression of Dr. Briggs's faith, while it should have had some deterrent effect on the action of this General Assembly, will not necessarily check or change action in Presbytery. Since the trial has virtually begun, then and according to our book, even a man's *confession* does not do away with a trial, though it may shorten the process. Of course Dr. Briggs's paper would have its due weight, but the trial will proceed, notwithstanding. But if this General Assembly refuses to pass the amendment, and *does* exercise its veto, then the case is practically decided before the presbytery has even taken any testimony. It should, certainly, as the court of original jurisdiction, have the right to render the first decision, while the Assembly, later on, would have the case properly before it on appeal, and would render the final decision. Why, then, cannot this General Assembly, according to Dr. Dickey's request, let this matter alone for one year, until presbytery can exercise its primary right? You say the Assembly looses its grip on the case if it does not veto this year. Granting the truth of this, is it not better to let its authority lapse than by its exercise deprive a brother of his right to an unprejudiced trial, and cramp the presbytery by rendering a virtual decision in advance of its own action? For, say what we may, the Church and the world will regard your action in the light of a verdict, but it will not command the same respect as if it had been rendered after the slow-it-may be-but-sure processes by which decisions are constitutionally reached. I protest as a New York Presbyter against any action by this Assembly that anticipates final action, and to that extent prejudices the case of the accused in the lower court. Better waive a right than commit what may prove to be a wrong. Then I plead for time simply that the rights of all parties may be respected and guarded.

To this Church—represented by you—that has ever protected its weakest members by all possible safeguards, that by its cumulative courts lifts the poorest man's case up to the highest judicial throne, that has guaranteed the sacredness of a man's reputation until convicted by his peers of wrong, that claims the indwelling of the Holy Spirit—to this Church I plead:

> "First to thyself be true,
> And then it follows as the day the night
> That thou canst ne'er be false to any man"

or truth. *Festinate lente.*

John H. Worcester, Jr., D. D., of Chicago: I desire to offer a substitute for the amendment. In place of the amendment of Dr. Logan I desire to move this paper as a substitute for the entire report of the committee.

The Assembly recognizes that the present relations of our theological seminaries to the General Assembly were brought about through the voluntary and generous concession by Union Seminary of a portion of its independence, in the interest of a better adjustment for all. It recognizes that in the recent transfer of Professor Briggs to the Chair of Biblical Theology the Directors of Union Seminary acted in perfect good faith upon a possible construction of their powers under the act defining those relations. It recognizes also that the present widespread uneasiness and agitation in the Church has grown out of utterances of Professor Briggs's subsequent to that transfer. At the same time it regards these utterances as certainly ill-advised, and as having seriously disturbd the peace of the Church and led to a situation full of difficulty and complication; yet the Assembly desires to act in the spirit of the largest charity and forbearance consistent with fidelity to its trust, and of the most generous confidence in the Directors of Union Seminary.

Therefore, *Resolved*, That a committee be apppinted by this Assembly, consisting of eight ministers and seven ruling elders, for the following purposes, to wit:

First. To confer with the Directors of the Union Theological Seminary in regard to the relations of the said seminary to the General Assembly, and report thereon to the next General Assembly.

Second. To request the Directors of Union Seminary to reconsider the action by which Dr. Briggs was transerred to the Chair of Biblical Theology.

Third. To advise that in any case Prof. Briggs be not allowed to give instruction during the year previous to the meeting of the next Assembly.

The Moderator: Is that offered as an amendment to the amend- of Dr. Logan, or to take the place of the report of the Committee?

Dr. Worcester: It is offered technically as a substitute to the amendment of Dr. Logan, but, of course, it takes the place of the entire report of the Committee. That is the form of my motion.

Dr. J. G. Mason: I second that substitute.

SPEECH OF DR. WORCESTER.

Dr. Worcester: Now, sir, as my substitute is properly before the House, I desire to make a few remarks. Under the circumstances under which we are met this morning any attempt at excited rhetoric would be out of place, even if I were capable of it. In the presence of that solemn Providence by which our hearts have all been startled, and, I trust, calmed, the only kind of discussion that seems to be in place is quiet, dispassionate, mattter-of-fact, reasoning together. I do not stand here as the advocate of Dr. Briggs, though I honor his learning and respect his piety. Still less do I stand here as the opponent of Dr. Briggs, though he has said many things with which I totally disagree, and in a spirit which I utterly disapprove. I stand here as the advocate of peace. From the day I was elected a Commissioner, as I have thought of the responsibilities which would confront me here, one word of Holy Writ has been constantly in my thoughts: "Study these things which make for peace, and things wherewith one may edify another." Most earnestly have I prayed that this Assembly might be guided to a conclusion in this grave matter which would unite this Assembly, calm the agitated Church, which would allay this threatened bitterness of strife and send the church forward a united phalanx to more glorious and peaceful victories under the banner of our Lord Jesus Christ. And I do not believe, Mr. Moderator, that on this hope and in this prayer I stand alone. I believe there are multitudes of calm and thoughtful men on both sides of this question—if you call them sides, so far as men's sympathies with Dr. Briggs are concerned—who have been looking for some safe middle course which s d avoid extremes and

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keep the Church in harmony. And when I heard that this matter had been entrusted to some of the clearest brains in the Church I felt reassured, and it was with profound disappointment that I listened to their report when they presented it to this Assembly. The course proposed in that report is an extreme course. Dr. Patton told us yesterday that this was the very least that this Assembly could do. What more could this Assembly do? You cannot hang Dr. Briggs; you cannot imprison him; you cannot cast him out of the Church; you cannot depose him from the ministry; you cannot impeach his orthodoxy or touch his moral character. The one thing that you can do is to veto, bluntly, absolutely, without a reason given, his appointment. Even upon your power to do that the Committee admit there rests the shadow of a doubt, sufficient to make them think it necessary to appoint fifteen wise men before another year to clear it away. But in the meantime—and I wonder if I am the only Commissioner to whom the relations of the two resolutions in the report was a surprise—while we admit that there may be some question about our authority to do this, we will behead the man and then we will confer with the directors as to whether we had the right to do it.

Then I object to this report because it is an arbitrary report. It says that we disapprove this appointment, and gives no reason. Judge Breckinridge said yesterday, and we all recognize its force, that a judge might often give a very wise decision founded on bad reasons, and therefore it was better never to give reasons if you could help it. But in a matter which touches the standing, the reputation of a man, in a matter which may produce an ecclesiastical trial already initiated, you cannot help it; you have no right to help it. Why, if I remember rightly, it is not so many years since there was a great controversy over the question whether the President of the United States had the right even to behead a postmaster without giving a reason for it. Now we propose to behead officially a theological professor without stating any reason for it. We were told by President Patton that a great many reasons might be given. Why didn't the Committee give a reason? Mr. Moderator, I fear it was because the Committee knew that no one reason would carry a majority of this Assembly with it. Dr. Patton admitted that it would not do to say that it was on account of the idiosyncracies of the professor. He said that theological reasons, not amounting to a charge of heresy, might have been given; but he admitted that, with all his power of lucid statement, in which he has not a peer in this Assembly, those reasons would be so intricate and obscure that very few would be able to distinguish them from a charge of heresy. He admitted it would not do to charge him on the ground that he is not sound in faith, because that would be anticipating the decision of the Presbytery of New York. And the only reason I could discover that he would urge as a practical reason that might have been given was that Dr. Briggs is under suspicion. Sir, shall we disapprove of this appointment because Dr. Briggs is under suspicion, when we know that steps have already been initiated to sift this suspicion and ascertain whether it is right or wrong? Is it not one of the principles of our Church to stand by a man who is under suspicion until the suspicion has been sifted to the bottom? At all events, I protest against a bare disapproval of this election without any reason being given. I protest against it because it will inevitably, as Mr. Ramsey has so well said, have an influence upon the judicial proceeding in the Presbytery of New York. The world will believe, and the New York Presbytery will believe, that if this Assembly had not suspected Dr. Briggs of serious departure from the faith it would never have taken this action, and the only way in which you can prevent that impression from being made on the mind of the Church and on the mind of the country is to give some other reason with your resolution.

Now, the Committee feel this; they realize that it would be very desirable to take some milder course if it were possible, because they have said so in their report. "Your committee would have been disposed to recommend that the report of the directors of the Union Seminary, so far as it has reference to the transfer of Dr. Briggs to the Chair of Biblical Theology, be referred to the next Assembly, if such a disposition of the matter had been possible." Dr. Patton said the same thing in his address. Judge Breckinridge said the same thing in tender words of deep feeling in this dying speech that he made to us yesterday. It is simply a question whether any middle course is possible. I cannot believe that a great Assembly like this, desiring to avoid extremes, desiring to do nothing which can in any way cast a shadow of unjust suspicion upon a man under trial, desiring to find some middle path out of this difficulty in which we are all involved, will sit down helpless before a problem like this. It must be possible for this Assembly to find some middle way out of this difficulty. I would have been satisfied, notwithstanding the technical objections of Dr. Patton and the legal argument of Judge Breckinridge, to vote for the amendment of Dr. Logan, and I would not have introduced this substitute for Dr. Logan's amendment at this stage if I had not perceived that the technical difficulty really weighed upon the minds of many judicious men in this Assembly who have just the same desire for peace for which I stand here. But I saw there were technical questions involved. I felt the force, to a certain degree, of Dr. Patten's point, that we must approve or disapprove *simpliciter*. Therefore I propose that we reach the same result in another way, about the legality of which there can be absolutely no question. The only question that can arise is about its safety, and on that I will touch in a moment. The General Assembly can waive this authority if it wants to.

Now, what do you gain? You avoid prejudicing Dr. Briggs before the Presbytery of New York, and I think this Assembly ought to heed very carefully the words of Mr. Ramsey. As he has pointed out, the prosecutors in this case are in a sufficiently trying and delicate position. They stand for the faith once delivered to the saints. Shall we, who stand for the same faith and are animated by loyalty to the head of the Church and to the Word of God, do anything to prejudice their position and make their task more difficult? You make your action consistent with itself, in that you first confer with the Directors of Union Seminary as to the relation of the seminary to the General Assembly before you act upon your own construction of those relations. You take a course calculated to conciliate Union Seminary rather than to alienate it. The Directors of Union Seminary are loyal Presbytesians, and they are waiting with intense anxiety for your deliverance on this subject. Nevertheless, as I know from personal conference with two or three of them, they are not waiting with eagerness for such a deliverance as is proposed in the report of this Committee. They feel pained and hurt and aggrieved at the haste of this Assembly to rush to such extreme action, as if it had no confidence in their wisdom in this matter. You conciliate the Directors by going and asking them to do in their own action and in their own loyalty to the Church what you claim you would have the right to do if you chose to exercise it. And above all, you give time for calm and due consideration of this case.

Dr. McNiece: I would like to ask Dr. Worcester a question right here.

Dr. Worcester: If it is necessary you may, but I would prefer to finish. This is the first time I ever addressed a General Assembly, and it is somewhat an embarrassing position, to make the best of it. Now, what is the best course? Judge Breckinridge said: "There are two courses before us—to approve or disapprove. It may be suggested that we take a third course—to refer this matter back to the Directors of Union Seminary"; "and," said he, "I have wished that such a course might be taken, but it does not seem to me possible, because in that case we should lose our control over this matter." Now, if we refer this matter back, there are but three things that the Directors can do. They can reconsider it and revoke the appointment of Dr. Briggs. Then your whole difficulty is removed and in a peaceful way. They can reconsider it and reappoint Dr. Briggs. Then he comes to the next Assembly in precisely the same position he comes to this—that appointment having been made subsequent to this Assembly will be subject to the vote of the next Assembly, and you are in the same position in which you are to-day, except that by that time you will know a great deal more about the theological views of Prof. Briggs than you know to-day, and that that Assembly will have before it a report from this Committee of fifteen making clear the relation of the Union Seminary to the General Assembly. The only other thing that you can do will be, in the face of this earnest request of this Assembly and its Committee of fifteen, to refuse to consider the case at all. And that is the only peril to which this Assembly exposes itself by this action. Mr. Moderator, it is possible that there are ten men in this Assembly who are fighting any such specter as that? Is it possible that this Assembly believes for a moment that men like Dr. Dickey, Dr. Erskine, Dr. White and Dr. Hall—that these men, when the Assembly says to them, "We request you to open this matter and look into it in all its relations," they will snap their fingers and say, "Gentlemen, you have lost your control now; we will do as we please." Sir, if that is the feeling towards Union Seminary, the sooner it is cut loose from the Presbyterian Church the better. If we have not that much confidence in the honor and Christian character and wisdom of the Presbyterian ministers and the men who compose the directory of Union Seminary, then we had better say that we want nothing more to do with Union Seminary, and the sooner it is turned adrift the better for the Church. But, Mr. Moderator, we have not only the integrity and the honor of these men as an authority in this case, but we have an action taken in the last meeting of the Board of Directors of Union Seminary, which was an olive branch held out to this General Assembly—an action which was taken unanimously, as Dr. Dickey informs me. What was it? We understand from this Committee that there is, as I have said, the shadow of a doubt coming up out of the way in which Dr. Briggs was inducted into this chair. There has been a question whether this Assembly had any authority over a transfer like this, and some of the directors are very strongly pursuaded that the Assembly has no authority in the case. And yet, by a unanimous vote and without reservation or qualification, they agreed to waive that matter and to come before this Assembly without raising any technical question of that kind. That is an overture of peace on the part of the directors of Union Seminary that I submit this Assembly can afford to meet half way. We can afford to go to the directors and say to them: "Since you meet us in this spirit under the compact which exists, we will meet you in the same spirit; we will waive our right to a veto, and you sit down with your committee and let us come to an understanding about this business.

Now, even in that extreme case that the directors in their haughtiness and independence, and in their insolence—for it would scarcely be less than that—should defy this Assembly and say "No, we will not reconsider this election," still this case has not gone beyond our control, unless Dr. Briggs can vindicate his soundness in the faith to the Presbytery of New York first, to the Synod of New York second, and third to the General Assembly of 1892.

If there is any real reason, in the theological opinions of Dr. Briggs, which in 1892 shall seem to call for the interference of this General Assembly, this Assembly will have all that before it and in a regular way. It will have it before it under the safeguards and with all the light secured by a proper judicial inquiry, and that will be to your advantage in settling this question in 1892.

So that it all comes to this: Have we confidence enough in the directors of Union Seminary to waive our right of veto and to say to them: "Brethren, we ask you to adjust this thing yourselves; we ask you to do the thing which shall be for the honor of God and for the peace of the Church of Jesus Christ"? Mr. Moderator and brethren, I beseech you to take heed what you do today. I beseech you to remember that it is easy to do in a day what you cannot undo in a generation. I beseech you to remember that the Presbyterian Church has erred many times in the past, with all its wisdom and all its prayerfulness, and it may err again. Let us not repeat here the follies of our fathers. Let it not appear that we have learned nothing from the repented and bitter lessons of the past. I have often found that I have erred through acting hastily. I have seldom found that I have erred through acting deliberately. The Presbyterian Church has never been wanting in courage and loyalty to her Master. She has sometimes been a little wanting in Christian charity and forbearance and brotherly love, and that has been the secret of the sad schisms and divisions which have rent her in the past. It is a divine voice that bids us endeavor to keep the unity of the spirit in the bonds of peace. We have been listening to the appeals of our home and foreign missionaries during these days. We have seen how God has thrown wide open the doors of the whole world for the introduction of His truth. His own mighty providence is calling us to march forward to grander victories than any of the past, in His name. Let us take an action to-day which shall deliver us from strife and from contention, and which shall leave us hand free and heart free to respond to this divine call. [Applause.]

EIGHTH DAY—AFTERNOON SESSION.

In the afternoon Professor Stevenson, of New York, rose to explain that Dr. Ramsay was not on the prosecuting committee of the New York Presbytery. He said:

Mr. Moderator, my colleague Dr. Ramsay, whose heart is as warm as his voice is loud, was so carried away by his impulses this morning that he hardly weighed his words as carefully as is his custom, and so the impression has gone forth that Dr. Ramsay belongs to the prosecuting committee in the New York Presbytery, which is not the case, as Dr. Ramsay has been in no portion of the process connected in any way with the work. So the appeal which Dr. Ramsay made this morning comes not from the prosecuting committee, nor even from the investigating committee, of the New York Presbytery, with neither of which has he been connected at any time.

Dr. Ramsay: I said I belonged to the prosecuting party. I did not mean to say that I belonged to the committee.

Prof. Stevenson: The difficulty was that he said he was one of the prosecutors.

SPEECH BY DR. WILLIAM McKIBBIN, OF CINCINNATI.

I believe that we are taking part in the greatest crisis through which the Presbyterian Church has ever passed. I believe that the issue or the issues which were involved in the Old and New School difficulties are mere bagatelles compared with the issue which is now at stake. And that issue, when you put it sharply, is this: whether this Assembly will ever find a justifiable occasion for expressing its disapproval of a professor? If we are to assume that, whenever this body disapproves one of its professors, it is invading some of his rights, we have emptied the veto power of any other basis than injustice. I consider that the most subtle attack which has been made upon the power of this Assembly, a power for which it gave a consideration, a power which it assumed at the request of the Union Theological Seminary; to say that that power can never be exercised without casting reflection upon the board of a seminary or upon the professor concerning whom the action is taken is, sir, to deny that that power exists; for I tell you that the Presbyterian Church does value the rights of the individual, and therefore it seems to me that the proper view to take is that this Assembly settles no questions with regard to the soundness or the standing of any man in the Church unless it shall so express itself; and there may be a question whether it meant at the same time if it is a justifiable action for that. Now we have been told—and I want to say God forbid that I should put anything into this discussion that is contrary to the mind and the spirit of Christ, I want to look back upon the Assembly, as I will look back upon it, if I am spared to survive it, as I will look back—I never saw more tenderness—I never saw men whose spirits were so stirred to their very core, so afraid they might offend against the spirit of Christ. But, my brethren, there are other interests at stake. This Assembly did not seek this issue. I believe when an issue comes that God will give us grace to meet it. If there ever was an issue which was forced upon the Church in which there can be no evasion, it is this issue. I regard it as one of the most serious things for a man, intentionally or unintentionally, to shake the foundations of the faith of Christ. When I think of what that Bible is, I say it is a serious matter I do not say anything about Dr. Briggs' views to-day, but I say that when 65 presbyteries have risen up—when I understand that over 80 have spoken with regard to theological teaching growing out of this discussion—we must recognize, whether we will or not, that the effect upon the Church at large has been to create uncertainty and doubt with regard to the Word of God

The point I make is this, and here is where the responsibility of the Assembly comes in, and it cannot be escaped. We may say to a brother, You have made a mistake; but, sir, what we are called upon to do to-day is to say whether we disapprove of a teacher who speaks with such failure to express his views clearly, even if it should be in accord with the Confession, that he has startled 65 presbyteries of the Church and caused them to rise up as they have never done before. Are there no interests upon the other side? I know mothers that have shed tears over the effects of this thing. Now, remember these brethren contend that Dr. Briggs is sound. I do not deny it; do not understand me as bringing the question of whether he is in accord with the Word of God or whether he is in accord with the Confession before you. I say that, when inducted into one of the highest positions of the Church, he has spoken, unless the 65 presbyteries are composed of men who cannot understand the English language, in a way so as to shake their confidence in his adherence not only to the regenerating objects of the Word of God, but as to some of the great fundamental truths that are there set forth. Why, when this Assembly rises up and says, after it knows that these things have occurred, "We do not regard that as a sufficient reason for disapproving a theological professor," they virtually say that they will not interpose to arrest the teaching, whatever be the views of the teacher, that leads to the largest distrust throughout the Church.

Now I want to call your attention to another side of this matter. If we do not disapprove of Dr. Briggs and wait until this investigation has been gone through, and then if Union Theological Seminary is satisfied and the Church is satisfied that after the experience through which he has passed he will be not only a sound and a safe teacher, we will allow them to re-elect him. They lose nothing by this disapproval; as far as the law is concerned, they could re-elect him after this Assembly is adjourned, and he could hold over. They have got all the power; and yet we are asked to surrender the power that we possess to say that we disapprove a teacher who is not able to make himself understood. They say that love gives great insight into the thoughts of a teacher. Surely no man will deny that love has been shown to Dr. Briggs by his friends upon this floor; but with all the love, to save themselves, they cannot tell what he believes or where he stands. Now, my brethren, let us face this question as men; and let me say here we have heard about the way in which this Assembly's Church has acted hastily. All right. We have our schisms to answer for; but I tell you we are mighty good at making up, and we have been just loving the Southern Church and will love her into shape yet, just as the Old and the New Schools fought, but they had to come back; for I tell you that Presbyterianism can fight, and Presbyterianism can forgive, and Presbyterianism can make up. But this is the point I make: supposing that after this Assembly adjourns and a year has gone by, or two years, and it is found that Dr Briggs has matured his views, has clarified his language and his concepts, why, my brethren, I think I would go many a mile to join in an ovation; I would be willing to kill the fatted calf and all the animals on the farm to welcome back that man with his learning to sit at the feet of Jesus Christ and let him decide all questions upon which he has seen fit to speak.

Now another thing, Mr. Moderator: We have been talking about peace. God forbid that any man should needlessly impair the peace of the Church. I wish that Dr. Briggs had thought of that. I wish that some of the defenders of Dr. Briggs had thought of that. It is our duty, but it is not a duty that is laid upon the General Assembly alone by the Word of God. Let me tell you what you have got to face on the other side. Presbyteries have got to act, students have to be licensed, and this question will be coming up; and if it be said that this Assembly has by its refusal to disapprove allowed a man to teach, I ask you by what principle of consistency you can say to the young man who comes before a presbytery, "We will not license you for holding what your professor, by the authority and power of the Presbyterian Church, has been teaching"? Why, brethren, you are going to turn the Church into a kind of a series of armed camps; the men are going to be rigidly examined; every presbytery will rise up to defend its orthodoxy and to protect itself against unsoundness when the central power, in full possession of the situation, has become a partner by silence in encouraging teachings which have confounded not only those who are miscalled the opponents of Dr Briggs, but confounded his friends.

Now another thing: I was very sorry to notice, in that almost amiable address of Dr. Worcester's—it went to my heart, it went to your hearts—that he should have intimated that this theological seminary committee had done the most that it could. Ah, brethren, I am somewhat impetuous, and when the now sainted Judge Breckinridge first appeared in the theological seminary committee and pleaded for some simple solution, I almost felt in my ill judgment that he was too zealous; but I am glad now that his work in that committee commenced with the effort for some

way out rather than to exercise this disapproval; but he could not find it, and you cannot find it. There is but one thing, now or never and when he stood there to tell you as he closed, "I have discharged my duty," he meant to tell you that he had been trying to find a peaceful way, that is, that would satisfy the other side, for I do not consider this anything but a peaceful way, as I think I can show. He meant he had tried all he could, and he was bound as an honest man, bound as one loyal to the law, bound as one loyal to the Church, to say, "I must say that you disapprove.' And to-day, after that powerful appeal of Dr. Worcester, our theological committee met together; our hearts were tender, and we talked about it; but we unanimously came to the conclusion that there is no other way that is open to us to disapprove this election or become responsible for setting a precedent which may vacate the entire power of the Assembly in the future. Tell me when there can ever arise a case, my brethren, where more reasons could be given than this? Tell me when it would not be possible to argue in defence of the individual right, if it were not possible to do it now. Face that question. The theological seminaries are looking on to know what you are going to do with their rights under the compact. The whole Church is looking to see what you are going to do with their rights under the compact. And there never can be a case which you cannot declare to be in some way casting a shadow over the individual affected. Let me tell you another thing that affected me very much: Dr. Worcester said, "You do not give any reason." Oh, how he has misconceivep his theological seminary committee! How utterly he has misapprehended the sense of love which pervaded them! Why didn't we put our reasons directly? We did give you reasons; we recited facts; we didn't call them reasons, we just recited, you remember, in this; that these presbyteries had overtured, mentioning by name; that he was under process in the presbytery of New York; we just mentioned, we did not call them reasons. Why? Because brethren came and said, "Now whatever you do, do not prejudge that case in New York;" and as we sat down we said, How can we do the least possible damage? And they said, "We will recite these facts, and then we will offer these resolutions, and then, when the Assembly's record is appealed to, there is not a word that says that the Assembly had anything against the soundness of Dr. Briggs." See how we are met to-day—charged with not giving reasons, because we were against him; charged with straining our authority to reach him, when we had strained our authority, and I think strained it, in fact, so as to give as little as would possibly bear on his case, and the inconsistency of saying, "Don't give any reasons for fear you will condemn him," and then saying, "You have condemned him by giving no reasons." Brethren, this means to defeat this approval on any ground, for those things are incompatible. If the failure to give reasons is to defeat this resolution, the giving of reasons would have been legitimate; and the cry that came up from the friends of Dr. Briggs was, "Save him from reasons if it can possibly be done."

Bear in mind another thing. Aside from a few expressions which have fallen from the lips of those who are supposed to be the opponents of Dr. Briggs, I call you to record to-day that, with the exception of a few expressions which have fallen, I believe inadvertently, from the lips of those who are supposed to be the enemies of Dr. Briggs—I think they are his best friends—every personal discussion of Dr. Briggs has been introduced by his friends. Bear that in mind. The discussion of Dr. Briggs upon the floor has been by his friends. The discussion of the directors of the Union Theological Seminary has been by their friends, and if this passage of this paper by the Assembly carries with it any reflection upon the directors or Dr. Briggs in matters which are now in litigation before the Presbytery of New York it is because his own friends have impressed that upon it. It is not there. We have tried to keep still. We do not want to say anything against Dr. Briggs. We want simply to conserve the power of the Assembly, in view of the fact that he has failed to make himself understood in a special inaugural upon truths which I believe are vital, not merely to Presbyterinism, but to evangelical Christianity. I have heard somebody say that Dr. Briggs' friends ought to be saved from Dr. Briggs, but I have found my heart warming to Dr. Briggs and saying, "Save Dr. Briggs from his friends." Why, that paper of Dr. Worcester gives his whole case away. It says, "Oh, don't do anything; we will do it, and you may be sure that Union Theological Seminary will attend to this matter." As a member of this General Assembly, I do not know that Union Theological Semiaary has got anything to attend to. I do not know, until the Presbytery of New York has registered its decision, whether Dr. Briggs is guilty of heresy or not. But his friends seem to know it, and they say, "Just keep off, and we will attend to it." It seems to me as if there was an infatuation, a kind of Briggsism, running through this whole thing. I could not see for the life of me what Dr. Logan's amendment meant. The idea of a President of the United States vetoing a bill for the present. Yet Dr. Logan seemed to understand it. I do not know about his concepts, but I tell you his language badly wrecked his concepts.

Now, Mr. Moderator, what have we done? When we have offered this paper, without reasons or just reciting in the preamble the facts which have come to our attention, we have said, "Hands off; the Presbytery of New York shall try him; we will not say whether he is guilty, we dare not say that he is innocent." We might have said some things which we didn't There may be some of my friends will say, "Well, you ought not to have said this." Do you know who has been trying Dr. Briggs pending the action of the Presbytery of New York, pending the exercise of this august power of the General Assembly? The directors of the Union Theological Seminary, and they say they are satisfied. I do not want to impart, and God forbid that I should, any feeling into this matter, but I tell you that if there has been one body in this Church that has been careful to protect the rights of Dr. Briggs, or one committee, it has been your theological seminary committee [applause], and I want to tell you about its chairman. Now, I am going to tell some secrets out of school. The chairman seemed to be hunting so hard for some way to peaceably settle this thing that I began to find my own faith in him weakening. So far from shutting his eyes and his ears—and I know you recognize his master-mind and master-hand in that report—it seemed to me that he was bound to get through the enclosure—if there was a hole anywhere in the fence big enough to let him through before he would consent to say to this Assembly, as he has solemnly said and we all say, there is no other way, because there is no other duty; it is either disapproval or saying an unsafe teacher was not merely percolating with his misleading statements your sons, but that he shall go unchallenged from the Atlantic to the Pacific, yea, to the isles of the sea; and I tell you, if Presbyterianism stands for one thing, it stands for clear thinking, and it never will put its hand to a compact in which a man is authorized to teach who speaks in doubtful terms of the absolute necessity to those to whom Christ is accepted of receiving him at the peril of their souls. God forbid that I should judge what was in the heart of Dr. Martineau. I don't know, but I know that he stands for one, in the declaration of Dr. Briggs, who has found God. What God has he found? God the Father, the Son and the Holy Ghost. No; he has found God without the Son and without the Holy Ghost. Brethren, I say that a man's orthodoxy may sometimes give him more power to injure the Church than if you could convict him of heresy. To give the power of orthodoxy to the justification of language like that is to imperil clear thinking and sound thinking from end of the Church to the other. [A voice: Amen.]

I would not have been here to-day except under a solem sense of my accountability to God and to the Presbytery of Cincinnati and to the Church. I have hurried here from one dear to me who has been laid away, but I said, whether my influence is little or much, it is to be given to this Assembly, to this hour. And I believe that a crisis has come to the Church which surpasses as I said in the beginning, anything of which we have had any experience in the past. If I thought these things were idiosyncracies it would be different, but they are the advance guards of a great tide. Some men may not talk as much of it as others, but it is going to overthrow the supremacy of "Thus saith the Lord," and when I am dealing with men upon the issues of eternal life I would sooner have one, "Thus saith the Lord" undisputed than all the scholarship that the world contains. [Applause.] And I say if I must pay the price of walking out with the unlearned fishermen of Galilee or walking with my Master in his view of the supremacy of God's Word—can we do without it? In his dying hour it comforts me that that sad utterance was a part of a divine poem which had hopes in it as well as sorrow. Now, I want my children to handle the Bible the way my Saviour handled it. I want every man that stands in a Presbyerian pulpit or in a professor's chair to handle that Bible the way Jesus Christ handled it and I don't want to be told in a sharp way, "No heresy." But what is there in it that arouses you? Nothing in the Bible but paper, binding, etc. There was an incident in Dayton some years ago that touched my heart as it was recounted to me. They had a soldiers' reunion there, and they brought down the scarred and torn battle-flags of Ohio and put them on exhibition, [illegible] an old man was seen with his arms around one of them, tears falling from his eyes, and he was asked what was the trouble, and he replied: "My boy fell with that standard in his arms and his blood is on it." I don't want any man to tell me with his bold literalism, "Oh, that is only silk and a little color." I may not be able to answer him, but I tell you if you destroy that reverence for such things you extinguish some of the noblest elements that belong to the human soul. I tell you that Book is stained with the blood of the best the world has ever seen. I want it handled reverently; and I don't care whether it be in the name of higher criticism or an angel from heaven, if he preaches any other gospel than that of reverence for the Word of God, I say reject him.

Now, I want to get you to the great issues involved. No man has a defense of Dr. Briggs. If he is in an unfortunate position, shall we vacate the mighty power of discountenancing misleading teaching? I don't say he is unsound. I don't know it; I don't want to know it until the courts of the Church have passed upon it. But I say are we ready under any mistaken sympathy with a brother to vacate this power of the General Assembly, which is the only power that it has by that compact, to keep out of its chairs men who cannot tell their learned or unlearned friends, or the Church at large what they do mean.

I could spend an hour and take up things in that inaugural address that I have not seen in any of the publications upon it—and I have read nearly all—and I do not believe there are ten pages in the whole thing that if you should undertake to present to any one else you would not have to explain two or three things on each page. Now, I ask you elders and I ask you ministers, would you put a man in charge of your business or of any responsible duty if he could not tell what he believed or what he was trying to do, and yet you knew you were to be responsible for what he did and said, and that he was to quote the whole power of your influence in justifying him in going on and in making these misleading statements?

Now, I believe in my soul that, if Dr. Briggs is in harmony with the Confession of Faith in regard to these matters, the action we take this day, if it be the adoption of this report, will do more to bring Dr. Briggs back than anything else. Otherwise, I believe that in five years some men will be apologizing for having asked this Assembly to waive this solemn power intrusted to it by Almighty God to protect the teaching in its theological seminaries. If you vote this paper down, my responsibility is absolved, but I for one am ready to stand to that paper without compromise. If you want to say anything after you have passed the paper that will go to soften feeling, do it, but I will vote for no compromise that implies that this General Assembly, in the exercise of a power which it has secured by a solemn compact, is to be deprived of that power when it is most needed to exercise, because, fosooth, it might cast a shadow of some kind on the man against whom it is exercised. It casts no shadow, save that we do not feel that he is the best man to have in the theological chair.

God help us, with a sense of what is due to Him and due to the Church and with a sense of what is due to Dr. Briggs to decide so that if we were carried out, as Judge Breckinridge was carried out, we can say "I have done my duty." [Applause.]

A number of speeches were made by Dr. Erskine, Elders Junkin and Lyman, and Drs. G. C. Baker, A. V. V. Raymond and W. A. Bartlett. Dr. Parkhurst, of New York, also spoke.

SPEECH BY DR C. H. PARKHURST.

I have come on to the platform this afternoon not to make a speech but to make a statement. I suppose we shall all of us be tenderly happy when all this thing is out of the way. A few weeks ago, touching in my pulpit upon matters that are current, at the close of the service a poor fellow came rushing up the stairs of my pulpit, with tears in his eyes, and said to me, grasping my hand: "I don't care whether it is Briggsism or anti-Briggsism; but for God's sake help me, for I am a ruined soul." I longed from the bottom of my tired heart for the time when, these thoughts out of our minds and these tones out of our ears, we can go back to what seems to me the legitimate work of helping those poor souls that seem to be lost.

There have been so many points upon which I would have loved to speak; but being myself a member of the Board of Directors of Union Theological Seminary, I have felt myself tied in a way, not unkindly. I myself, as a member of the Board, am on trial; but—[A voice: "Oh no!"] No, in a way, I only say. Now, if I can by a single word or statement help to contribute in the smallest way to the solution of this problem, I would dearly love to. I feel, brethren, the solemnity of this place. I never spoke before in the presence of a General Assembly. I am awed by my environment. I am awed by what transpired here yesterday upon this very spot. I am awed by the prospects invisible but actual that lie before us.

Now, if there is any degree of misunderstanding, or any possibility of unkindliness of sentiment existing between this Assembly and Union Seminary, I would love to help to remove it. We, as a Seminary, are a part of the Presbyterian Church. We are not fighting for one thing and you for another. You know how I love my friend Briggs. I do love him. I know him pretty well, and he is an awfully difficult man to get along with. [Laughter.] At the same time he is but an individual. What we as a Seminary are laboring for is the interest of the Seminary and the interests of the Church. No private personal consideration for any man or any number of men is going to come between the Board of Direction of the Seminary and the best weal, as well as we can interpret it, of the Presbyterian Church at large. We are working for the same thing; and the more perfectly we can come to an understanding with each other the better. Setting aside myself, the Board is made up of Christian gentlemen [laughter]—of course I feel delicate about making that sweeping remark—who are desirous of handling all these matters in the best and wisest way. Now, there are some uncertainties in our minds with regard to what is the technical legality of certain elements that are involved in the case. We are open to conviction. I am not speaking by authority, but I know thoroughly the sentiment of our Board through and through. We are desirous of knowing what is right and what is best. We, I say, are open to conviction. We are not like the Scotchman—who are tremendously good people when they are only headed right—who said he was open to conviction but he would love to see the man who could convince him. [Laughter.] I think we are fairly teachable. Now, I am profoundly in sympathy with the spirit of the resolutions introduced by Dr. Worcester. I was charmed—Dr. Patton will excuse me—by the brilliancy of the statement made to us by him yesterday. His sentences were like the flashing of diamonds beneath an electric burner. But, friends, it takes light and warmth both to make sunshine, and that is what we want in the present circumstances. It seemed to me that I found not only the brightness but also the warmth and the fervor in Dr. Worcester's resolution. It takes brain and heart both to constitute vision, and I speak with entire confidence, and then I am going to stop, for I said a statement was the reason of my coming on the platform—I can state with entire confidence that if you should see fit, with a good degree of unanimity to adopt the resolutions of Dr. Worcester and to send a committee to confer with our Board, it would receive not hypercritical reception, but an earnest, anxious and sincere reception, with the heartiest desire—I am sure I can say it without any reservation—on the part of every member of the Board of Directors of Union Theological Seminary, to act more strictly in accordance with the spirit and the intent of those resolutions. [Applause.] Then the earnest heart loving the Church, rejoicing anticipatively in what I believe is going to be its glorious future, loving the Seminary and anticipating that the time—God grant it—may come before us very soon when you, as the representative of a great Church, and I, who happen this afternoon to be the representative of a dear Seminary, shall be able to see things eye to eye and shall be able to think and to feel together, in the vernacular of one sentiment, and to sympathize in the warmth of one common mutual affection and Christly hope. God grant it. [Applause.]

REMARKS OF DR. J. T. SMITH.

I think the great realities before us have been thrown into such a short space, I think if language can mean anything, if a compact can be understood and has force, if a suggestion of that coming from the very highest authority that we all recognize can settle anything in our mind, it is that this General Assembly is bound to act upon this matter now or it can never act upon it. Now, here is the simple statement. A brother whom we are all ready to admire for his learning, comes before us with this question for us to decide: Is he such a teacher as we are willing to have in one of our theological seminaries? He says that he adopts the Confession of Faith. He declares that he has not consciously taught anything contrary to it. And yet here is the fact: All this number of presbyteries that have been cited over and over again, come and tells us that his teaching is not understood, that it is not intelligible. For some reason, they say, he lacks the faculty of making what he says intelligible to intelligent hearers, such as make up all these presbyteries, and the great mass of the Presbyterian Church. Now, without anything more, and loving this brother and the Church of God, here is the simple fact that controls my action in this matter: With all there is of excellence about him he fails in this one attribute of a teacher; he fails in the capacity to make himself understood on the fundamental truths of our common Christianity, on the authority of the Word of God. My thought is simply this: that a teacher who does not make himself understood by the average intelligence of the Presbyterian Church on such topics as this, we ought to say that we disapprove of him as a professor in the Seminary.

At five o'clock the balloting began. The first vote was on Dr. Worcester's substitute, and the result was 106 to 360 against it.

Then the amendment of Dr. Logan was voted down.

Finally came the roll call on Dr. Patton's resolutions, which were adopted by a vote of 440 to 60.

The following is the negative vote on the adoption of the resolutions disapproving of the appointment of Dr. Briggs:

Presbyteries.	*Ministers.*	*Ruling Elders.*
New Castle	Henry S. Bunstein	
Washington City		Charles Lyman.
Denver	Samuel M. Johnson	
Gunnison	Horation S. Beavis	
Bloomington	Edward P. Morse	
Chicago	Jno H. Worcester, D.D.	
"	James Lewis	Samuel R. Hall.
"	Charles S Hoyt	
"	Edward L. Curtis	Addison Ballard.
Freeport	John G. Cowden	
Muncie	Solomon C. Dickey	George Gable.
Council Bluffs	William H. Snyder	
Des Moines		Warren S. Dungan.
Waterloo		James Huff.
Larned	William H. Hillis	
Flint		A. W. Riker, M. D.
Grand Rapids	Rev. Thos. G. Smith	
Monroe		David H. Davis.
Petoskey	Owen J. Roberts	Archibald Metz
Nebraska City	John N. Mills	
Elizabeth	Jas. G. Mason, D. D.	
"	Charles S. Converse	
Jersey City	Israel W. Hathaway	
Newark		Hon. Geo. W. Ketcham
Albany	David M. Reeves, D. D.	
"	A. V. V. Raymond.	
"	Charles E. Dunn	
Brooklyn	Thos. A. Nelson, D. D.	
Cayuga	Charence H. Beebe	
Chemung	James R. Robinson	Wm. S. Shoemaker.
Columbia	Frederick J. Pohl	
Chile	John M. Allis	
Geneva	Asher B. Temple	
Hudson	Robert Bruce Clark	
"	John Service	
Long Island	John D. Stokes	
Nassau	Alexander G. Russell	
New York	Jas. S. Ramsay, D. D.	
"	C. H. Parkhurst, D. D.	
"	A. W. Halsey	
Niagara	Anthony H. Evans	
Rochester	Gavin L. Hamilton	
Steuben	George R. Smith	
Syracuse	John C. Mead	James Frazee
Utica		William McCluskey.
Cincinnati	Henry P. Smith, D. D.	
"	H. C. Haydn, D.D., LL.D.	
Maumee	Samuel G. Anderson	

NINTH DAY—MORNING SESSION.

There was a very small attendance when the Assembly opened in the morning, many of the commissioners having obtained leave of absence and gone to their homes after the settlement of the Briggs case. Little business was

done except to decide on the place of the next Assembly. Two cities on the Pacific coast, San Francisco and Portland, contended for the honor of entertaining the Assembly. By an overwhelming vote it was decided to go to Portland.

The Assembly discussed a question raised concerning Dr. Lowrie, of the Board of Foreign Missions, who has been retired by the Board on a salary. An overture from one of the presbyteries was received protesting against this action as establishing a precedent. After a strong speech in favor of the action of the Board, the matter was referred to the Committee on Bills and Overtures.

The report of the Committee on the Board of Education was represented by Dr. J. Glenworth, of Brooklyn. The report states that there are eighteen depositories besides the central establishment in Philadelphia. The working capital of the business is $200,000. The total receipts for the year were $127,478, expenditures $101,593; balance $25,385. Discussion on the recommendations of the Committee was deferred until next week.

After hearing a report from the committee appointed to accompany Judge Breckinridge's body to St. Louis the Assembly adjourned. In the afternoon there was no session. Many of the commissioners went on an excursion.

[*By Telegraph to* THE INDEPENDENT.]

DETROIT, June 1st, 1891.

Final action on the report on the troubles of the Board of Publication was taken this morning after speeches by A. D. F. Randolph, of New York; Dr. E. R. Craven, Secretary of the Board, Franklin Shepherd, member of the Business Committee, H. E. Simmons and others. The Assembly adopted the recommendations presented by Judge Hand, chairman of the Committee of Seven.

A long discussion took place on the Christian Endeavor Society, resulting in the adoption of resolutions commending to the loving sympathy and oversight of Church officers the various young people's associations, and recommending each presbytery to co-operate and counsel with them.

The Judicial Committee is to report this afternoon. The Temperance Committee and Dr. Patton's Committee on Theological Seminaries, will report this evening.

It is probable that the Assembly will adjourn Tuesday afternoon or evening.

The Assembly declared the deaconess overture defeated, and referred the subject to a committee of deacons.

LUTHERAN GENERAL SYNOD.

BY PROF. E. J. WOLF, D.D.

ON Sunday the 24th all the pulpits of the evangelical churches of Lebanon excepting the Episcopal, were supplied by the members of Synod. This body imposes no restriction on pulpit fellowship. The Synodical communion, which was celebrated in the afternoon, was a most precious season, and generally interpreted of registering the high spiritual tone pervading the body.

The Church Extension Board, which reported on Monday, made as cheering an exhibit as did the other boards, showing no deficit in the treasury, a considerable debt wiped out, and the total receipts amounting to $79 855 18. The permanent fund for loans to new churches is $201,-119,66. Seventy-five congregations have been made the beneficiaries of this board.

The Publication House, 42 North 9th St., Philadelphia, reported a large increase in the sale of its publications, its annual business being just double what it was ten years ago. It estimated its assets at $73,100, and donated the sum of $8,500 to mission work and education.

One of the most lively discussions of this convention was occasioned by the introduction by Dr. Hamma of a series of resolutions directed against the operations which certain American denominations are carrying on among the Lutheran population of Norway, Sweden and Denmark. Dr. Hamma has recently traveled through those countries and made a careful examination of their spritual condition. He holds that no other people on earth have been so generally and so thoroughly leavened by the Gospel, that "in the practical fruits of Christianity they are the best living example to the human race"; as they are likewise "the only nations remaining undivided by sectarianism" and illustrating the Saviour's prayer "that they may all be one." That denominations which have maintained fellowship with the Lutheran Church, and some of which have been foremost in avowing their devotion to the cause of Christian union, should now under the name of Foreign Missions be sending their agents to these countries, unsettling some of the people in their faith, creating strife and division, engendering a bitter sectarian spirit and wounding the body of Christ, must call forth the astonishment and reprobation of Christendom, especially while unnumbered millions of Hindu are left to perish without any knowledge of Christ.

A few in the convention deprecated the introduction of this subject, holding it to be discourteous to the churches engaged in this work and not in keeping with the modern ideas of absolute religious liberty; but it was maintained, on the other hand, that the right and the duty devolved on Lutherans to remonstrate, as Christlieb did at the Evangelical Alliance in New York, against this "unfraternal and schismatic" procedure, and "that it was irreconcilable with the spirit of the Gospel," that this species of propagandism did not have the indorsement of the communions whose agents were engaged in it. With but a few dissenting votes the convention adopted a resolution recording its earnest testimony against this procedure as a breach of Christian comity unworthy of those who engage in it, and calling the attention of the Protestant world to "this astounding course of denominational propagandism witnessed in the last decade of the nineteenth century," and appealing to that "high sense of honor, justice, courtesy and sincerity born of the Gospel, which we all alike profess, and at the tribunal of which we believe our offending brethren cannot stand approved."

An official copy of this declaration was ordered to be communicated to the proper authorities, respectively, of the Methodist Episcopal, the Congregational, and the Baptist Churches.

This action was immediately followed by another of similar import, which was carried without debate and with absolute unanimity. This referred to the spoliation of our congregations by native agents who are in the employ of missionaries sent out to the South Krishna District, by the American Baptist Missionary Union. A number have been won over to the Baptist Missions, it is claimed, not because they are convinced of the scripturalness of Baptist peculiarities, but from various other motives. Such as caste influence, the animosity of teachers whom the Lutherans dismissed, and impatience of strict discipline. To the ordinary methods of the proselyter has been added the seizure of school and prayer houses under the forms and force of law. The saddest result of this propagandism is that it has made the exercise of proper descipline in the Lutheran Mission extremely difficult. No direct charges are made against the American Baptist missionaries who have located in this Lutheran Mission, but it is a notorious fact that the native agents who are employed and paid by them have used the methods complained of.

A charitable view admits that these native missionaries are acting without the knowledge or consent of those in authority; but a number of letters addressed to one of the Baptist missionaries courteously but earnestly protesting against the work of his agents, and especially against "the reception of disciplined teachers" were unheeded and "not even accorded the courtesy of a reply." It was

"*Resolved*, that we hereby enter solemn protest against the continuance of the practices referred to, and with this statement of the interferences and proselytiations complained of, submit the facts to the moral sense of the general Christian public for judgment."

The General Synod maintains fraternal correspondence with the United Lutheran Synod of the South, with the Presbyterian Church, the United Presbyterians, both branches of the Reformed Church and the United Brethren in Christ. The Rev. Dr. Miller, of Winchester, Va., presented the fraternal greetings of the Lutherans in the South. Dr. Kumler appeared in behalf of the General Assembly of the Presbyterian Church, and the Rev. Dr. Klapp represented the Reformed (German). The addresses of these gentlemen were pitched on a fraternal and felicitous key and along with the cordial and clever impromptu responses of President Clutz elicited general applause.

Great interest centered on the Board of Education, which, tho yet in its infancy, has already made a remarkable record for efficiency. The province of this Board is to look after the educational interests of the West. It was instrumental in founding Midland College, at Atchison, Kan., and in rescuing Carthage College, at Carthage, Ill., from serious financial embarrassments. Both of these institutions are now provided with good buildings and competent faculties. Each has the nucleus of an endowment, and a roll of students, indicative of fair prosperity and public confidence. The older colleges and theological seminaries, patronized by the constituency of the General Synod, sustain no official relation to it, but they always receive attention in the form of a report on their condition and their needs, and in resolutions commending them to the support of the Church.

At this stage the convention was treated to a surprise which almost took away its breath, and which created a tempest of enthusiasm such as was never before witnessed on the floor of the General Synod; and the scenes of which can never be forgotten. An alternation of doxologies, prayers, contributions and cheers occupied the house for several hours. The occasion for this was the offer of $150,000 to found a theological seminary at Omaha, on the condition of the Church at large supplementing this with an equal amount.

This munificient proposition was made by the millionaire banker, Augustus Kountze, of the firm of Kountze Brothers, Mr. Kountze was present, and was a member of the body. The ability of the Church to meet this condition in twelve months was regarded as a heavy draft upon its growing beneficence, since the claims issuing from the rapid development of Lutheran institutions have been taxing, almost to their limit, the capacity of its liberal contributors. At the same time there was a deep feeling of the need of a theological institution to provide an adequate ministry for that section, which offers to the Lutheran Church a harvest of boundless dimensions; and, along with this, a firm persuasion that the hand of God was in this offer swayed the body. After reasonable deliberation and earnest prayer, the offer was accepted, with mingled feelings of solemnity and rejoicing, and by a rising vote. Scarcely had the assembly been seated when pledges from individual members began to pour in; a Presbyterian layman in the lobby, Judge McPherson, seeking to head the list, but he was anticipated by Dr. Baughn, of Gettysburg. In a short time over $30,000 was pledged toward the new institution, altho a number of the wealthier lay delegates had already returned home. With such a beginning the success of the enterprise was assured. Mr Kountze then led the convention in a fervent prayer, after which the members were introduced to him personally, and the day's session closed with vociferous and delightful good cheer, whatever of partisan feeling and heart-burnings were left from the decision of the Common Service contest was swallowed up by the wave of churchly enthusiasm and liberal zeal which swept the convention, and the sense of a united body, the feeling of devotion to a common cause, the prospect of great expansion, and especially the conviction that the presence of the Spirit of God was peculiarly manifest in the proceedings, filled and gladdened all hearts. It was an epoch-making day.

On the following morning the German Seminary at Chicago was reported to be oppressed by a debt of $5,000. The General Synod has been charged with lukewarmness toward the German brethren and most of these have been folded by "Missouri" and the Council, but the revelation of this indebtedness immediately called forth substantial responses, and in a little while it was extinguished by pledges from the representatives of the District Synods—a step of great importance to the Germans and likely to encourage and strengthen this element.

The founding of one seminary was followed by the relieving of another from all debt, and upon this a Gettysburg professor announced that by the death of Mrs. Stroup, of Bloomsburg, that seminary was about to have $60,000 added to its endowment. The grateful rains, which during the sessions of the Synod were enriching the farmers of Pennsylvania, had their counterpart in the showers of generous contributions and legacies which were reported at different times. A summons came from the Court of Huntingdon County, Pennsylvania, asking some one to be designated to receive a legacy of some thousands, now in the hands of the Court for the General Synod. Mrs. Utermehle, of Washington, it was announced, had donated land in the City of Washington worth $30,000 for the founding of a National Lutheran Home for the Aged, and a board of managers has been incorporated. The Hon. Frank Howbut, of Colorado Springs, sent a communication donating for a similar purpose ten acres of very desirable ground in "the Garden of the Gods."

The report on Orphans' Homes, stated that in the institution at Laysville, Penn., which has 200 orphans, no physician's services have been required since early in the winter.

The subject of the new catechism was not reached till the morning of the last day of the convention. A determined and bitter opposition to it had been made in the denominational press and in some of the District Synods; and a stormy debate was expected to be the prelude of its decisive rejection. But after the loving communion of spirit and reciprocal understanding of views which had marked the body for ten days, and the strong and overwhelming tide of positive Lutheranism which controlled it, this opposition had gradually melted away. A solitary voice, that of Dr. Valentine, was heard in favor of repudiating the catechism. He urged the impossibility of improving Luther's Small Catechism by any development, objected to the dogmatic form of statement characterizing it, and warned especially against the quasi-confessional nature of such a manual, holding that the body was in no temper now to engage in any creed-making. After some brief replies the work was unanimously recommitted for further revision with instructions to have it published for submission to the District Synods and with the understanding that its doctrinal tone and type are acceptable to the General Synod. Immediately upon this result Dr. Valentine moved that this action shall not "in any way change or modify the present doctrinal position of this body." This was also carried unanimously and followed by general applause. It was the capstone of the proceedings of this extraordinary convention, which came together possessed largely by the feeling that the antagonisms between the different elements were so serious and so decided that a rupture sooner or later was inevitable, and which, in its closing hours, testified its unanimity in holding fast its present doctrinal standards.

Whatever may be transpiring elsewhere, this body has no trouble with the New Theology or with the Higher Criticism. A burnt child dreads the fire. The Lutheran Church of Europe has had a scorching experience of the spirit and the fruits of rationalism, and there are no present indications that it cares to repeat the experience in this country. It is probably the serious apprehension with which it views the spread of rationalistic tendencies in other communions, that is holding this body more firmly than ever to the Evangelical faith of the Reformers and the Apostles.

Resolutions were passed petitioning the Senate to ratify the treaty of the Brussels Conference, and deprecating the opening of the Columbian Exposition on the Lord's Day; but the request of the W. C. T. U. for a temperance day in every quarter of the International Lessons was declined by a unanimous vote. The good feeling and the successful issue of the convention are in large measure due to the remarkable clearness, decision and fairness of the presiding officer, the Rev. Dr. Clutz, and to the presence of an unusual number of intelligent, able and conservative laymen. These have, as a rule, little respect for the metaphysical hair-splitting of the professors, and an indifferent attitude toward the contentions of the preachers. They made themselves felt in this convention more than their pastors. Such men as Schieren, of Brooklyn; Hartranft and Boner, of Philadelphia; Arthur King, of York; Judge Martin, Alexander Gebbart, and Congressman Harper, of Ohio, would leave their impress upon any deliberative body ecclesiastical or political. The Synod was composed throughout of the strongest men in the Church, and it was notably under the direction of the younger element, a body of energetic pastors who are not hampered by traditional prejudices, and who had no connection with the strife which culminated in the rupture of the General Synod twenty-five years ago. A final proof of the universal good will was the re-election to a man of all the boards of administration. The next Convention will meet on Wednesday after Whitsunday in 1893, at Canton, O.

LEBANON, O.

THE SOUTHERN PRESBYTERIAN GENERAL ASSEMBLY.

BY THE REV. THORNTON C. WHALING.

THE Assembly convened in the busy and bustling city of Birmingham, Ala.—the heart and center of the New South—in the spacious and attractive First Presbyterian Church, on Thursday, May 21st, at 11 A.M., and was opened with a sermon by the retiring moderator, the Rev. Dr. James Park, of Knoxville, Tenn., from the text II Kings, vi, 16: "Fear not, for they that be with us are more than they

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that be with them." The theme was the safety of the Church, but especially of the Scriptures, despite all the attacks that might be made against them. It was difficult to refrain from feeling that the venerable preacher had been moved to preach the sermon by late developments in our sister Church at the North, and there seemed to be many indirect and latent suggestions of the grave questions confronting the Assembly at Detroit.

The Rev. H. C. Du Bose, D.D., missionary for twenty years at Hangchan, China, one of the ablest and most influential of the brethren in the foreign field was made moderator, receiving more than double the votes of the only other nominee, the Rev. Dr. McIlvaine, President of Hampden-Sidney College. It was evidently the desire of the Assembly to honor the great cause of Foreign Missions in the elevation for the first time in its history of a representative of that cause to the moderator's chair.

The *personnel* of the Assembly is remarkable in the presence of so large a number of young and comparatively untried men, and in the absence of the brethren known as "leaders in the Church." There is not on the Assembly roll a single one of these distinguished "leaders." No question likely to produce heated and partisan discussion is to be brought before the Birmingham Assembly. The complaint of Professor Flinn, of South Carolina University, against the Synod of South Carolina in the Woodrow case will not be presented, on account of sickness in the Professor's family, so that it seems at present that that famous case will, for the first time in years, fail to appear before the Supreme Court of the Church. It may however, be developed upon review of the Records of the Synod of South Carolina.

But many other matters of ecclesiastical administration and Church policy will demand the attention of the Assembly. Overtures from various presbyteries have been presented, seeking changes in the qualifications for both licensure and ordination, and the whole subject of ministerial education will, no doubt, receive thorough discussion. An effort will be made to have the Assembly appoint a field secretary of foreign missions, whose duty it shall be to make a foreign mission campaign over the territory of the entire Church. The cause of colored evangelization is receiving increasing attention and commanding a warmer interest. The last Assembly appointed a field secretary for that work, the Rev. A. L. Phillips, and he has won the confidence of the entire Church to such an extent that this Assembly will doubtless create an executive committee of colored evangelization, with Mr. Phillips as secretary, and thus place the work on the same footing with that of education, publication, home or foreign missions. Verily, the world moves.

The most important work yet done is the adoption of the Revised Directory for Worship, which for twenty years has been in progress. Rev. Dr. R. P. Kerr, of Richmond, Va., deserves great credit not only for his efficient work on the Committee, but also for the skilful way in which he presented the Committee's report to the Assembly, securing from the Assembly with scarcely a single alteration the approval of the Directory prepared by his Committee.

The Directory now goes to the presbyteries with instructions that they vote ay or no on its adoption as a whole, and as it will doubtless receive a large majority of votes in its favor, the result will be that our Church will have a Directory of Worship which, in every respect is far superior to the old; especially in the full and complete and yet optional forms for marriage, funerals, baptism, Lord's Supper, and reception of members into the Church.

BIRMINGHAM, ALA.

THE BAPTIST ANNIVERSARIES.

WE gave last week accounts of the meetings of the Baptist Home Missionary Societies general and women's, at Cincinnati, and continue this week with those of the Publication and Foreign Missionary Societies.

AMERICAN BAPTIST PUBLICATION SOCIETY.

Pike's Opera House was not as densely crowded on Friday morning as it had been during the anniversary exercises of the Home Missionary Society, but there was a spirit of earnest enthusiasm as the friends of the Publication Society gathered to listen to Dr. Armitage's opening address and the reports of the Board of Managers. This showed total receipts of the three departments, Book, Bible and Missionary, of $647,884 37. The sales in the Book Department amounted to $529,595.79, an increase on the preceding year of $25,943.54, and there had been contributed to the Missionary Department $128,437.22, of which $46,880 76 was in cash, and the remainder in books and tracts. The receipts of the Missionary Department, $95,492.95, a decrease of $30,000 from last year. The Bible Department reported receipts of $22,729 63, 122 missionaries, 44 churches constituted, 509 Sunday-schools organized, 317 pastors, ministers and students aided with grants for their libraries. The afternoon session was devoted to addresses and the election of officers, the old Board being re-appointed. A resolution was offered with regard to the work among the Armenians of Turkey, "that after reasonable notice to the present appointees on the field this society will discontinue appropriations to Turkey. It was stated that repeated propositions had been made to the Missionary Union to take up this work as it properly belonged to them, and a committee was appointed to confer with the Union and notify them of the resolution which was passed.

THE AMERICAN BAPTIST MISSIONARY UNION.

The seventy-seventh anniversary of the American Baptist Missionary Union on May 25th, drew together some eight hundred delegates and as they gathered in Pike's Opera House and looked upon the great maps stretching clear across the stage, and embracing India, Assam, Burmah, China, Japan and the Congo, it seemed that great as the meeting of the Home Missionary Society was, this was even greater in the extent of field covered and the amount of work done. The exercises commenced with a praise service, in which missionaries from thirty different countries besought the divine blessing upon the successful continuance of work entered upon.

The various committees were then appointed, and President Northrup gave his annual address. He called especial attention to the great openings to work in every portion of the country, and said that it had been too much the fault of the Church that it did not regard the pagan land as a part of the Kingdom of Christ. The Baptists of the North believed in the perdition of the heathen, and then gave an average of two cents apiece to carry the Gospel to fifteen million pagans. The world can hardly be blamed for doubting the Baptists' belief in Hell, when it looked upon their actions toward pagan nations. It is said there is but one ordained missionary to every three hundred thousand pagans; and what is needed is to increase the force of the Union abroad to fifteen hundred missionaries instead of the less than three hundred now on the field. If all would give the little sum of a cent a day this could be accomplished. What would be thought of us at home, if but sixteen men and women were attempting to educate in the religion of Christ five millions of people. President Northrup was greeted with warm applause, and was followed by the report of the Executive Committee, presented by Dr. J. N. Murdock, Corresponding Secretary of the Union.

Dr. Murdock said that the appropriations for current expenses amounted to $525,826.09, a larger sum than had been expended by the Union in any previous year of the Society's history. The growth of donations from the churches and individuals, which must always be the chief reliance of the mission, had been such during the last few years that it seemed right to expect that all reasonable demands of the missions for support and advance would be provided for. The special revival among the Telugus of India, and the visit to the Asiatic missions of Henry C. Mabie, D.D., one of the corresponding secretaries, was then specially referred to. The work of Bible translation has been carried on as usual. The whole Bible is now in the hands of so many of the heathen nations that the work of translation is narrowing year by year; but the need of printed and circulating Scriptures is always increasing. Turning to the mission field the most significant event in Burma was the opening of the first station in the Shan country among the Tai races. The work in Assam, China and Japan presents gratifying progress. The Congo mission is steadily enlarged. The facilities for living there are improving every year, and of the forty-six missionaries all but sixteen have gone out from America.

The Treasurer's report was presented as follows:

Receipts—Donations	$244,854 86
Legacies	54,308 03
Woman's Baptist Foreign Missionary Society	94,329 51
Women's Baptist Foreign Missionary Society of the West	33,360 51
Additions to permanent funds	20,100 70
Income of funds	26,734 51
American Baptist Publication Society	5,000 00
Bible Day collections	2,749 86
Government grants to schools	7,870 98
Missionary Magazine	1,434 61
American and Foreign Bible Society	500 00
Children's Day collections	806 12
The Congo Steamboat Company	223 22
Total receipts	$492 274 91
Expenditures	553,868 85
Balance against the treasury	$61,593 94

Resolutions were then presented and adopted with regard to a special celebration of the centennial of the inauguration of the Foreign Missionary Enterprise of October 2d, 1792, at Kettering, England. In addition to commemorative services, it was urged that as a chief feature of the celebration the Union undertake during the fiscal years of 1892-'3 to recruit and send forth one hundred new missionaries, and also to raise a memorial fund of one million dollars for the universal work of the Union. A cordial reference was made to the action of the Southern Baptist Convention last year, and readiness expressed to co-operate with them in any feasible plan for a commemorative service.

The afternoon session was devoted to reports by Dr. Mabie, of his tour round the world; by the Rev. J. E. Ford, of the Telugu mission, and the Rev. J. N. Cushing, of Burma. The Rev. Mr. Lewis spoke of the missionary work on the Congo; Dr. Murdock told of the Baptist work in Europe. One of the most interesting incidents was the reception accorded to Dr. John E. Clough, who had spent twenty-four years in India and established the great Telugu missions. At the evening session Dr. Clough made a very stirring and interesting address on the Telugu missions, speaking of the great needs of the field and the rapid and gratifying success that had attended the efforts that had been made.

The morning session on Sunday, the 26th, was occupied chiefly with the reports of the Committees on Africa and Burma. Dr. W. H. Butrick, on behalf of the Committee on Africa, said:

"Great advance has been made in the way of permanent homes for the missionaries and better facilities for missionary work. The missionaries are learning the conditions of health in the Congo climate, and much work of a pioneer character has been accomplished.

"The vision of our colored brethren going to Africa in great numbers as missionaries seems to have been only an African mirage. It does not appear that they enjoy immunity from the perils of the climate, or that they have special adaptation to the work. The work must be begun and organized by the missionaries of Europe and America, but subsequent development and extension should be the work of the natives themselves.

"Attention is again called to the importance of industrial missionaries. The work of Mackay and Uganda should stimulate us to the work in West Africa. In general, it appears that our work in Africa is making steady and substantial progress."

In speaking of the work in Burma, Dr. O. P. Gifford said:

"The importance of the position of Burma cannot be too much emphasized. On the north is Tibet, of which we know less than of the Dark Continent, on the east is China, of whose open doors we hear so much; on the west is India, with its many nations. In Burma one finds tribes which form the connecting links between the Indian, Tibetian and the Chinese."

The Rev. J. N. Murdock, D.D., for twenty-eight years Corresponding Secretary of the Union, having declined a re-election, the Society voted that he be requested to hold the position of Honorary Secretary of the Society, with a seat on the Executive Board, and that he also be appointed to prepare a history of the organization of the Society and its missions. Dr. Murdock, after expressing his thanks for the honor accorded to him, gave a survey of the work of the Union during the years of his connection with it. At the afternoon session officers were elected for the ensuing year, those whose term expired being re-elected.

A number of new missionaries about to start for India, Burma, and the Congo were introduced, and a resolution presented by Dr. Wayland Hoyt, urging the appointment of at least one medical missionary to be connected with every station, was approved.

In the evening, at the Opera House, the Rev. Henry C. Mabie, D.D., of the Union, gave an illustrated lecture on his recent trip around the world.

The Union adjourned, to meet next May, in Philadelphia, Penn.

CENSUS STATISTICS OF CHURCHES.

THE Superintendent of the Census, the Hon. Robert P. Porter, has permitted us to make use of the following introductory statement and tables of statistics from the second *Census Bulletin* on Church Statistics, which is now in press. The *Bulletin* gives detailed statistics by counties both under States and under presbyteries, synods, etc.

STATISTICS OF CHURCHES.

BY HENRY K. CARROLL.

THE seven denominations represented in this bulletin are not brought together because they are at all similar, but simply because their returns are ready. They are very dissimilar, and differ widely in history, polity and creed.

The Cumberland Presbyterian Church is presbyterian in polity, has a creed which is described as a *via media* between Calvinism and Arminianism, and owes its origin to a revival movement at the beginning of the present century.

The Church of Jesus Christ of Latter-day Saints has a hierarchical organization, and bases its faith chiefly on the Book of Mormon. It is divided into "stakes," and has apostles, bishops, elders, evangelists, etc.

The Reformed Episcopal Church was organized in 1873. It has no dioceses, but it has synods or episcopal jurisdictions.

The Moravian Church, officially called the Unitas Fratrum, is an episcopal body, consisting of three provinces, of which the churches in this country form one, those in England another, and those in Germany, where the Church originated, or rather was revived early in the eighteenth century, a third. It has bishops, but they are spiritual, not ecclesiastical, officers.

The German Evangelical Synod of North America celebrated October 12th, 1890, the semi-centennial anniversary of its organization in this country. It accepts the symbolical Books of the Lutheran and Reformed Churches, representing in the United States the State Church of Prussia, which is a union of the Lutheran and Reformed bodies.

The German Evangelical Protestant Church is liberal in doctrinal belief, having no confession of faith. It is opposed to synodical organization, but its ministers are associated in verein, or district unions. Some of its churches are older than the century.

The Brethren, as they wish to be known, represent a movement which began in 1830 in Plymouth, England, whence they are popularly designated Plymouth Brethren. There are three branches of them in this country. They have no ordained or paid ministry, and own no houses of worship. It is with extreme difficulty that information is obtained of the two branches not represented in this bulletin.

The largest body, as will be seen, is the Cumberland Presbyterian Church. It has 118 presbyteries, which are divided among eighteen synods, and it has 164,940 communicants. It is represented in twenty-two States, lying chiefly in the South and Southwest. It has also congregations in the Indian Territory.

The Church of Jesus Christ of Latter-day Saints, tho its chief strength lies in the Territory of Utah, is also represented in nineteen States and two other Territories.

The territory of the Reformed Episcopal Church embraces twelve States, of which four belong to the South Atlantic, four to the North Atlantic, and four to the North Central division.

The Moravian Church has congregations in seventeen States and two Territories, including Alaska.

The German Evangelical Church is represented in twenty-two States, nearly half its strength being in Illinois, Missouri and Ohio.

The churches of the German Evangelical Protestant Church are found chiefly in Pennsylvania, Ohio and Louisiana; they exist also in seven other States.

The congregations of the (Plymouth) Brethren are widely scattered, being found in twenty-seven States and the District of Columbia.

A glance at the statistics herewith presented will show that of the 2,791 organizations of the Cumberland Presbyterian Church, 551, or about one-fifth, meet in halls, schoolhouses, and private houses. Of the 425 organizations of the Church of Jesus Christ of Latter-day Saints, 265 have edifices of their own, but 166, or more than one-third, meet in halls. Of the 83 organizations of the Reformed Episcopal Church only two meet in halls. The 94 organizations of the Moravian Church have 114 edifices, and only four meet in halls. Eighty-three of the 870 organizations of the German Evangelical Synod meet in halls. All the 53 organizations of the German Evangelical Protestant Church have edifices of their own, except one, which meets in a private house. All the organizations of the (Plymouth) Brethren meet in halls.

Bulletin number 18 contained the statistics of fourteen denominations. It is hoped that in a few weeks the returns of the Roman Catholic, Greek Catholic (Uniates), Russian Orthodox, Greek Orthodox, Armenian Catholic,

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Old Catholic, and Converted, or Reformed Catholic Churches will be ready for publication in a bulletin, and that that bulletin will be followed by another, containing the statistics of the various Evangelical Lutheran bodies.

I.–CUMBERLAND PRESBYTERIAN CHURCH.

SUMMARY BY STATES AND TERRITORIES.

STATES, ETC.	Number of organizations.	Church edifices.	Seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
Alabama	158	156+	41,951	2	225	$187,765	7,390
Arkansas	300	178+	57,735	80	19,600	188,380	18,282
California	37	29½	7,100	7	1,020	60,450	1,496
Colorado	5	5	980	......	......	19,280	231
Florida	6	½	200	4	825	200	88
Georgia	15	11½	3,300	2	400	8,550	598
Illinois	196	167½	52,260	29	7,950	313,895	14,177
Indiana	42	33½	18,075	1	300	160,700	4,826
Indian Territory	53	30½	8,550	22	1,925	11,445	1,229
Iowa	24	23	5,650	2	150	34,550	1,167
Kansas	66	25	6,350	34	2,305	55,300	2,286
Kentucky	213	185+	65,350	15	2,325	254,600	15,458
Louisiana	23	16	5,300	4	400	12,050	868
Mississippi	133	115+	36,409	4	400	102,650	6,358
Missouri	393	270½	98,096	63	9,798	571,362½	23,990
Nebraska	7	4	790	3	......	10,000	416
Ohio	22	22	6,600	......	......	60,500	2,602
Oregon	23	10	3,365	11	1,950	22,200	897
Pennsylvania	52	48½	18,050	2	350	257,560	6,210
Tennessee	529	464+	149,471	48	7,425	745,605	59,477
Texas	476	305½	75,395	206	40,350	436,108½	22,297
Washington	11	4½	1,550	5	1,025	15,300	470
West Virginia	1	1	300	......	......	2,060	32
Total	2,791	2,008+	662,807	551	91,288	3,515,511	164,940

SUMMARY BY PRESBYTERIES.

PRESBYTERIES.							
Alabama	27	24	6,925	1	75	$18,380	1,081
Albion	16	17	5,075	......	......	19,785	1,299
Allegheny	19	17	4,900	2	350	52,400	1,576
Anderson	28	27	10,950	1	200	33,700	1,867
Arkansas	30	21	7,200	13	3,350	30,500	2,139
Atchison	7	2½	750	4	310	3,200	249
Athens	11	12	3,600	......	......	22,400	1,022
Bacon	23	10½	6,400	10	3,300	33,800	966
Bartholomew	28	20	6,500	6	600	6,750	951
Bell	25	17½	4,625	......	......	14,100	1,158
Bonham	27	11½	3,675	18	2,100	24,150	1,485
Buffalo Gap	15	3	1,000	......	......	5,750	788
Burrow	31	21	7,350	6	1,200	21,950	1,032
California	15	14½	3,150	......	......	30,400	485
Charlotte	34	28½	8,600	3	450	23,265	1,354
Chattanooga	30	23½	7,000	15	2,900	56,300	2,129
Cherokee	15	4½	1,300	10	1,000	5,550	466
Chillicothe	23	17½	5,175	5	......	18,613	1,443
Choctaw	24	24	6,850	......	......	4,945	446
Colesburg	6	6	1,200	......	......	14,600	385
Colorado	19	6½	1,650	8	810	10,900	696
Corsicana	32	16	7,800	17	4,000	31,500	1,642
Cumberland	31	22	7,675	8	1,350	15,800	2,158
Dallas	23	15½	5,450	7	685	46,400	1,777
Davis	15	14½	3,925	......	......	28,050	1,261
Decatur	23	20	6,100	4	......	36,400	1,770
East Louisiana	10	8	2,800	1	......	3,150	319
East Tennessee	27	21	7,850	7	1,050	37,250	2,033
Eden	10	4	800	6	870	10,500	331
Elk	53	50½	17,685	2	200	80,250	5,713
Ewing, Ark	30	26	12,000	......	......	23,700	1,814
Ewing, Ill	27	27½	7,050	......	......	26,900	2,634
Florida	6	½	200	4	825	200	88
Foster	24	23	7,675	......	......	45,200	2,015
Georgia	21	17½	4,850	2	400	12,450	908
Greenville	23	8¾	2,900	12	2,850	11,800	746
Gregory	30	1	300	23	5,430	8,608	993
Guadalupe	27	9	850	......	......	16,550	952
Guthrie	58	19	6,100	39	5,100	31,950	2,250
Hopewell	44	39½	12,000	4	......	48,850	3,450
Illinois	25	......	......	22	7,500	10,550	1,141
Indiana	19	26½	9,125	1	500	118,500	2,767
Iowa	11	12	2,600	......	......	13,150	544
Kansas	23	12	2,300	3	175	24,300	831
Kentucky	16	12½	3,600	......	......	29,900	1,262
King	43	11½	2,650	22	1,500	18,450	1,574
Kirksville	31	23	6,740	6	900	31,850	1,784
Knoxville	33	28½	7,200	4	925	45,050	2,162
Lebanon	42	42	13,650	......	......	144,800	4,592
Lexington	65	51½	17,381	7	668	130,900	4,220
Little River	26	8½	3,850	15	4,500	11,050	1,002
Logan	41	41	11,100	......	......	56,700	2,849
Louisiana	10	7	2,600	3	400	7,800	428
McGee	30	22+	7,550	5	1,175	31,100	2,196
McGready	15	16½	5,656	......	......	13,700	1,078
Mackinaw	13	13	3,950	......	......	35,800	1,248
McLin	16	12¾	5,600	2	250	14,250	794
McMinnville	31	31	9,500	......	......	48,100	2,055
Madison	40	36	7,250	3	......	26,700	2,453
Marshall	23	15	4,825	5	......	43,600	978
Mayfield	30	29	11,400	......	......	22,700	2,100
Memphis	28	25	8,460	3	550	105,500	1,744
Miami	7	7	2,000	......	......	28,000	1,271
Mississippi	27	25	5,350	......	......	6,150	929
Morgan	14	17	6,450	......	......	20,500	1,242
Mound Prairie	28	18+	4,450	7	......	13,700	1,178
Muskingum	4	3	1,000	......	......	10,100	309
Nebraska	7	4	790	3	......	10,000	416
Neosho	26	14½	7,150	6	1,125	16,950	1,188
New Hope	48	42+	17,950	4	550	45,000	2,540
New Lebanon	32	29½	15,600	......	......	89,100	2,735
Nolin	27	16½	6,300	5	700	8,500	1,477
Obion	43	35	16,800	......	......	41,600	3,317
Oregon	9	3½	1,500	4	350	6,400	265
Ouachita	15	10½	2,385	3	550	2,425	469
Owensboro'	15	14	4,500	1	75	36,700	1,370
Oxford	26	21½	6,900	......	......	36,550	1,154
Ozark	21	21	6,950	9	1,825	28,800	1,928
Parsons	20	4	1,300	12	2,550	5,900	753
Pennsylvania	23	21½	8,850	......	......	119,100	2,755
Platte	50	33½	11,400	12	2,300	43,350	2,283
Princeton	16	15	7,550	......	......	25,750	1,568
Red Oak	33	14½	5,500	16	3,000	61,400	2,148
Red River	23	12½	3,475	8	1,150	21,300	1,610
Republican Valley	7	......	......	7	550	......	205
Richland	59	58	13,511	1	200	53,175	4,158
Robert Donnell	43	33½	11,500	......	......	49,575	2,148
Rocky Mountain	5	5	980	......	......	19,300	231
Rushville	11	9	3,400	1	200	14,700	540
Sacramento	8	7	2,200	1	100	19,300	415
Saint Louis	2	2	1,400	......	......	80,000	305
Salem	15	7½	2,750	4	555	7,900	655
Salt River	32	23½	8,250	......	......	55,550	2,840
Sangamon	26	26	6,710	......	......	50,400	1,874
San Jacinto	8	3	800	5	600	15,550	215
San Saba	15	6	1,850	10	1,850	13,450	594
Searcy	30	15+	5,000	13	2,000	21,900	1,207
Sparta	44	34	16,765	4	1,150	27,665	3,583
Springfield	19	12	2,575	4	325	29,200	1,395
Springville	26	30	9,550	......	......	33,900	1,419
Talladega	29	18	4,350	......	......	16,350	1,169
Tehuacana	16	7½	2,920	7	2,450	9,400	813
Texas	16	16	6,900	......	......	15,550	736
Trinity	15	11	4,950	3	300	11,850	809
Tulare	14	8	1,750	6	920	19,750	596
Union	11	11	4,600	......	......	88,000	1,911
Vandalia	19	19	6,800	......	......	60,000	1,117
Wabash	9	10	2,500	......	......	21,700	817
Waco	15	10	2,800	......	......	9,600	791
Walla Walla	17	7	2,415	8	1,575	21,300	742
Washington	23	6	1,300	15	2,350	7,600	965
West Iowa	7	5	1,850	2	155	6,800	238
West Plains	12	6	2,600	5	925	6,000	262
West Prairie	21	9	3,075	......	......	8,800	684
White River	35	27½	8,800	5	980	11,925	1,178
Wichita	19	4½	2,000	14	400	11,300	728
Williamette	8	4	1,000	4	250	9,800	380
Yazoo	20	19	5,534	1	......	12,650	1,067
Total	2,791	2,008+	662,807	551	91,288	3,515,511	164,940

II.–CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

SUMMARY BY STATES.

PRESBYTERIES.	Number of organizations.	Church edifices.	Seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
Alabama	2	......	......	2	......	......	166
Arizona	27	16	4,815	12	3,600	$26,400	6,500
Colorado	3	3	1,380	......	......	7,200	1,629
Georgia	1	......	......	1	......	......	164
Idaho	63	48	11,682	20	2,880	45,560	14,805
Indiana	1	......	......	1	......	......	3
Kansas	1	......	......	1	......	......	22
Kentucky	1	......	......	1	......	......	188
Maryland	1	......	......	1	......	......	47
Mississippi	1	......	......	1	......	......	112
Nevada	5	......	......	5	480	......	406
New Mexico	5	2	300	3	350	1,430	442
New York	2	......	......	2	......	......	45
North Carolina	1	......	......	1	......	......	97
Pennsylvania	4	......	......	4	......	......	33
South Carolina	1	......	......	1	......	......	193
Tennessee	2	......	......	2	......	......	134
Utah	293	190+	72,375	114½	20,865	733,216	117,629
Virginia	1	......	......	1	......	......	127
West Virginia	2	......	......	2	......	......	71
Wisconsin	1	......	......	1	......	......	22
Wyoming	8	6	1,550	2	500	11,700	1,312
Unorganized	......	......	......	......	......	......	214
Total	425	265+	92,102	178½	28,075	825,506	144,352

SUMMARY BY STATES.

Bannock	20	18	4,420	1	......	$9,720	4,343
Bear Lake	25	15	3,660	10	1,330	17,350	4,986
Beaver	6	5	1,395	1	......	25,100	1,342
Box Elder	14	6	1,750	9	1,345	20,750	3,993
Cache	22	21	7,920	2	300	87,000	6,962
Cassia	6	4	622	3	700	740	1,377
Davis	10	9	4,700	1	100	36,500	4,686
Emery	9	1	125	8	2,375	11,475	1,968
Juab	6	5	1,800	1	65	19,661	3,190
Knab	8	1	300	7	885	1,400	2,161
Malad	9	9	2,050	3	225	7,850	2,317
Maricopa	5	......	......	5	1,825	4,800	1,785
Millard	8	3	1,345	5	1,350	11,000	2,815
Morgan	9	3	950	7	780	3,200	1,479
Oneida	15	10	2,940	9	1,380	21,600	4,445
Panguitche	8	8	1,750	......	......	11,750	1,786
Parowan	5	5	1,950	......	......	17,700	2,251
Saint George	24	8	1,650	17	2,405	4,150	3,086
Saint John's	7	4	625	4	960	1,980	1,413
Saint Joseph	9	7	2,540	2	175	9,050	2,067
Salt Lake	43	38	13,015	7½	2,185	222,694	23,428
San Juan	7	5	1,080	2	200	6,000	829
San Luis	2	2	1,100	......	......	5,700	1,454
San Pete	16	14½	7,760	2	500	56,980	12,713
Sevier	19	8½	2,850	11	2,040	19,665	5,226
Snowflake	8	6	1,800	2	200	11,000	1,478
Summit	15	9+	5,200	3	350	28,350	2,611
Tooele	7	6	1,575	1	......	13,266	1,974
Uinta	6	1	500	5	1,047	800	1,588
Utah	27	18	7,050	14	3,038	69,450	19,240
Wasatch	6	5	2,900	2	300	7,700	3,379
Weber	21	10	4,800	12	2,005	61,125	10,351
Total	403	265+	92,102	156½	28,075	825,506	142,723

SUMMARY BY MISSIONS.

MISSIONS.							
Northern States	10	......	......	10	......	......	352
Southern States	12	......	......	12	......	......	1,277
Total	22	......	......	22	......	......	1,629
Grand total	425	265+	92,102	178½	28,057	$825,506	144,352

III.–REFORMED EPISCOPAL CHURCH.

SUMMARY BY STATES.

Delaware	2	2	650	......	......	$16,500	139
Illinois	10	10	4,250	......	......	225,800	1,755
Maryland	4	5	1,375	......	......	46,000	285
Massachusetts	2	2	850	......	......	44,000	311
Michigan	2	2	350	......	......	8,100	102
Missouri	2	2	650	......	......	25,000	125
New Jersey	2	2	725	......	......	44,500	326
New York	4	4	1,775	......	......	280,400	743
Ohio	3	2	1,100	......	......	33,700	257
Pennsylvania	13	15	5,800	1	300	870,000	2,640
Virginia	2	2	425	......	......	2,760	49
South Carolina (colored)	37	36	5,975	1	......	18,401	1,723
Total	83	84	23,925	2	300	1,615,101	8,455

SUMMARY BY SYNODS.

SYNODS.							
Chicago	13	12	4,850	......	......	$220,800	1,684
New York and Philadelphia	23	25	9,800	1	300	1,255,400	4,159
Missionary jurisdiction of the South	6	7	1,800	......	......	48,700	334
Missionary jurisdiction of the West and Northwest	4	4	1,500	......	......	71,800	555
Special missionary jurisdiction of the South (colored)	37	36	5,975	1	......	18,401	1,723
Total	83	84	23,925	2	300	1,615,101	8,455

IV.–THE MORAVIAN CHURCH.

SUMMARY BY STATES.

STATES.							
Alaska Territory	2	2	100	......	......	5,000	35
California	1	1	100	......	......	750	19
Illinois	1	2	600	......	......	4,000	336
Indiana	2	3	1,150	......	......	17,600	346
Indian Territory	1	1	150	......	......	400	40
Iowa	3	3	650	......	......	4,500	101
Kansas	1	2	825	......	......	2,500	19
Maryland	3	3	620	......	......	3,950	150
Michigan	2	2	375	......	......	4,500	168
Minnesota	9	9	1,480	......	......	20,600	696
Missouri	3	3	800	......	......	5,500	59
New Jersey	4	4	800	......	......	18,500	274
New York	7	10	2,500	......	......	127,200	852
North Carolina	13	20	6,750	......	......	58,900	1,734
North Dakota	2	2	440	......	......	6,500	199
Ohio	6	6	2,200	......	......	37,400	822
Pennsylvania	14	24	9,770	1	300	340,400	4,308
Virginia	1	1	200	......	......	200	45
Wisconsin	19	16	2,905	3	415	27,900	1,477
Total	94	114	31,615	4	715	681,250	11,781

SUMMARY BY DISTRICTS.

DISTRICTS.							
Northern District	79	92	24,515	4	715	621,750	9,962
Southern District	15	22	7,100	......	......	59,500	1,819
Total	94	114	31,615	4	715	681,250	11,781

V.–GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

SUMMARY BY STATES.

STATES.	Number of organizations.	Church edifices.	Seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
California	4	4	618	......	......	8,460	315
Colorado	2	1	250	1	1,000	18,000	135
Illinois	166	155	47,081	9	150	813,450	37,138
Indiana	75	75	22,635	......	......	337,660	15,274
Iowa	50	43	11,413	16	765	110,300	6,902
Kansas	28	19¾	3,794	6	300	37,750	2,053
Kentucky	11	10	5,525	1	200	137,400	4,912
Louisiana	3	3	1,550	......	......	26,450	1,250
Maryland	12	11	6,300	1	250	223,500	4,405
Michigan	50	43	14,710	7	315	242,450	10,926
Minnesota	53	40	9,072	13	650	97,900	5,567
Missouri	124	115½	31,922	9	705	575,650	25,676
Nebraska	23	19	3,290	4	230	43,500	2,142
New Jersey	3	2	1,190	1	100	39,000	1,890
New York	50	49	21,160	1	300	681,570	17,409
North Dakota	5	3	600	2	120	3,300	440
Ohio	107	106	41,019	1	60	836,200	31,617
Pennsylvania	12	12	5,670	......	......	132,150	5,293
Texas	19	14	2,380	5	475	36,300	1,864
Virginia	1	1	700	......	......	30,000	700
West Virginia	2	1	216	1	50	800	114
Wisconsin	63	58	14,686	5	21-	182,700	11,410
Total	870	785+	245,781	83	5,970	4,614,490	187,43

SUMMARY BY DISTRICTS.

DISTRICTS.							
Atlantic	26	23	11,490	3	650	280,650	9,825
Indiana	80	79	31,890	1	200	724,600	25,444
Iowa	65	49	12,973	16	765	127,625	7,885
Kansas	32	22¾	4,254	7	450	57,250	2,248
Michigan	78	66	21,180	7	315	332,410	15,937
Minnesota	59	44	9,842	15	770	101,700	6,127
Missouri	93	87½	25,031	6	520	424,650	21,566
Nebraska	21	17	3,080	4	230	42,000	2,082
New York	48	48	20,680	......	......	639,070	17,284
North Illinois	83	79	26,340	4	700	511,675	22,814
Ohio	95	93	33,645	2	110	582,000	23,875
South Illinois	81	76	21,671	5	390	318,900	15,216
Texas	19	14	2,380	5	475	36,300	1,864
West Missouri	33	30	6,810	3	185	182,460	3,975
Wisconsin	62	57	14,516	5	210	182,200	11,290
Total	870	783+	245,781	83	5,970	4,614,490	187,432

VI.–GERMAN EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA.

SUMMARY BY STATES.

STATES.							
Illinois	2	2	800	......	......	16,000	735
Indiana	8	7	3,270	ph1	......	54,150	1,886
Kentucky	3	2	2,100	......	......	51,000	1,250
Louisiana	1	1	1,000	......	......	40,000	3,500
Missouri	2	2	2,600	......	......	70,000	1,700
Nebraska	1	1	200	......	......	5,000	40
Ohio	22	23	15,850	......	......	438,000	11,793
Pennsylvania	9	10	6,655	......	......	439,000	12,287
Texas	2	2	1,000	......	......	10,500	1,050
West Virginia	2	2	1,700	......	......	63,000	1,915
Total	52	52	35,175	ph1	......	1,187,450	36,156

VIII.–(PLYMOUTH) BRETHREN.

SUMMARY BY STATES.

STATES.							
California	4	......	......	4	145	......	49
Colorado	1	......	......	1	30	......	14
Delaware	3	......	......	3	320	......	44
District of Columbia	1	......	......	1	25	......	8
Florida	1	......	......	1	150	......	75
Georgia	2	......	......	2	60	......	17
Illinois	5	......	......	5	550	......	158
Indiana	1	......	......	1	100	......	14
Iowa	9	......	......	9	490	......	163
Kansas	1	......	......	1	16	......	6
Kentucky	1	......	......	1	25	......	5
Maine	1	......	......	1	20	......	5
Maryland	1	......	......	1	30	......	24
Massachusetts	7	......	......	7	316	......	119
Michigan	9	......	......	9	637	......	192
Minnesota	11	......	......	11	850	......	243
Missouri	2	......	......	2	350	......	151
Nebraska	1	......	......	1	25	......	9
New Hampshire	1	......	......	1	80	......	15
New Jersey	9	......	......	9	770	......	213
New York	19	......	......	18	1,600	......	484
North Carolina	1	......	......	1	25	......	3
Ohio	2	......	......	2	37	......	5
Pennsylvania	11	......	......	11	572	......	164
Texas	1	......	......	1	20	......	6
Vermont	1	......	......	1	20	......	4
Washington	2	......	......	2	40	......	19
Wisconsin	1	......	......	1	120	......	70
Total	109	......	......	108	7,423	......	2,279

VIII.–SUMMARY OF DENOMINATIONS.

DENOMINATIONS.							
Cumberland Presbyterian Church	2,791	2,008+	662,807	551	91,288	$3,515,511	164,940
Church of Jesus Christ of Latter-day Saints	425	265+	92,102	178½	28,075	825,506	144,352
Reformed Episcopal Church	83	84	23,925	2	300	1,615,101	8,455
Moravian Church	94	114	31,615	4	715	681,250	11,781
German Evangelical Synod of North America	870	785+	245,781	83	5,970	4,614,490	187,432
German Evangelical Protestant Church of North America	52	52	35,175	1	......	1,187,450	36,156
(Plymouth) Brethren	109	......	......	108	7,423	......	2,279

RELIGIOUS NOTES.

THE Jewish Ministers' Association, of America, will hold its thirteenth conference at Madison Avenue Temple, New York, June 15th, at which a number of scholarly and practical subjects will be discussed.

....It is rumored that Park Street Church, Boston, is trying to get even with Brooklyn for calling Dr. Gregg by endeavoring to persuade Dr. T. B. McLeod, of the Clinton Avenue Congregational Church, to accept a call.

....At the sixty-sixth annual meeting of the American Unitarian Association held in Boston, May 26th, a permanent fund of $234,000 was reported and a special appeal was presented asking for $115,000 for the Meadville Theo-

logical School. Geo. S. Hale, of Boston, is president, and Geo. William Curtis, of New York, vice-president.

....In the Centenary Methodist Episcopal Church of St. Louis, under the preaching of Dr. B. Carradine, formerly of New Orleans, there has recently been a marked degree of religious interest culminating in an unusual exhibition of religious fervor. As the eloquent preacher has stirred the hearts of the people with his pictures of the inconsistency of Christians, numbers of gentlemen and ladies have come forward to the altar, depositing ornaments, jewels, gold watches, etc., leaving all to be sold for the benefit of the poor. The giving has been cordially free, and large numbers have been added to the church.

....Rumors having been published in the daily press last week that Dr. John Hall was about to resign the pastorate of the Fifth Avenue Presbyterian Church, and to give his attention more largely to the interests of the University of the City of New York, of which he is chancellor, he has published a card in which he says he has no intention of resigning the pastorate of the church; but says he has given intimation in the proper quarter of his intention to resign the chancellorship of the University, which he regards only as a place of honor, the "obligations of which have been borne by an officer now known and trusted by the responsible parties." He says that he has repeatedly intimated to the President of the Council of the University his willingness to resign at any time. He explains that he did not go to the General Assembly to which he was elected, because, not expecting to be elected, he had made other arrangements which he deemed it necessary to carry out. "I assumed," he said, "that, as last year, only those that favored revision would be sent to the General Assembly."

....The General Assembly of the Cumberland Presbyterian Church, held an interesting meeting at Owensboro, Ky., last week, at which a number of questions of interest were discussed. Among them was that of the eligibility of women to the office of ruling elder, which was decided in the negative. There was an earnest discussion on the question of rotation in the eldership, there being two reports, a majority report opposed, and a minority report in favor of the change. The decision was in favor of the majority report by a vote of 135 to 60. There also came before the Assembly the question of a consensus creed on an overture from the Presbyterian Church (North), in behalf of the "alliance of the Reformed Churches throughout the world holding the Presbyterian system." In reply to this overture the Assembly adopted the declaration

1. That while the Cumberland Presbyterian Church has the "Presbyterian System," it does not accept the "Westminster Confession" or its creed.

2. That thus standing, it is willing, at all times, to enter into correspondence with other Churches holding the "Presbyterian System," in any effort to unite upon a short creed to be used as the common creed of these Churches.

It also adopted the recommendation that a committee be appointed to enter into correspondence with the Committee of the Presbyterian Church in regard to such a creed, S. G. Burney, D.D., of Lebanon, Tenn., being chairman. Perhaps the most important action, however, was that by which the Assembly declined to take up the question of persuading the political conventions to give a formal recognition of Jesus Christ in their platforms. It took the position that it was not expedient for the Church to interfere directly in politics.

Missions.

THE Church Missionary Society has had a year of unexpected success financially, the grand total of receipts being £247,737. This is less than a year ago, but that included £30,000 of special investment, so that this really is a most favorable indication of the interest of the Church in the work of the Society. The number of new missionaries sent out was seventy-nine. The reports showed general success and prosperity, tho the Niger mission had needed special care and supervision to free it from the evil results of bad management. The Society re-affirmed its right to work for "the enlightenment of the Oriental Christians, long sunk in ignorance and superstition," which was the only reference to the opposition of Bishop Blyth to the Society's work in Palestine. Among the most telling speeches was that of the Bishop of Minnesota, who said that he was "glad to notice that the report said not a word about the hardships of missionaries. It is no harder to go to Africa to preach the glorious Gospel than to dig for gold." Sir Evan Smith, for many years Consul at Zanzibar, emphasized the great opportunity for Christian missions in Africa, eulogized the workers, and spoke of the cordial relations between the German and English missionaries.

....In an interview with the Rev. J. C. Hyde, of the American Baptist Mission, Captain Coquilhat, vice-Governor of Congo Free State, expressed the conviction that they needed an "antislavery society for white men in that country" just as much as one for black men. Under the peculiar temptations of official life these men, unless they have the strongest Christian character, become dissatisfied, and many fall into dissolute habits. The Captain also said that the Government desired to help the missionaries in their work of education, in order to balance the one-sided influence of trade. Their desire was to have an honest people in an honest Government.

....A young Mussulman girl was brought into a missionary home in Hamadan, Persia, as a seamstress, and, becoming interested in seeing other girls read, applied herself for admission to the school. Her family and friends hearing of it forced her to leave, but not until the Bible had become familiar to her. A young man, who had remained unmarried because he could not find a Christian wife, heard of her, and through friends, according to Persian custom, a marriage was arranged. The ceremony was first performed in Persian style, but afterward the couple came to the missionary's home and were married in Christian form.

....The Anglo-Indian Evangelization Society has for its special work the provision for the spiritual wants of English residents in India. Many of them living in small isolated communities along the lines of the railways and exposed to peculiar trials and temptations, are in special need of sympathy and help. The Society endeavors to secure evangelists to visit these communities and provide for them occasionally those privileges they need for spiritual life.

....A convention of the English Wesleyan and Church Missionary Societies, the Society for the Propagation of the Gospel, the American Reformed Church Society, and the Marathi and Madura Missions of the American Board, has been called at Kodi-kanal, on the Pulney Hills, South India. The special object of the convention is to consider the gift of "the Holy Ghost" as with a special view to the means for deepening spiritual life.

....Foreign missionaries resident in Japan are now granted passports to reside outside of foreign concessions, on the ground that they are "employed in Church work"—a concession which has hitherto been given only to teachers. Coming at this time it indicates a special appreciation on the part of the Japanese Government of the beneficial influence of the missionaries.

....Not a few missionaries on the field are considering whether it may not be best for them to resign and come home so that their salaries may go to the support of the Natal pastors, so strongly do they feel that the native agency is the essential element in the mission work.

The Sunday-School.

LESSON FOR JUNE 14th.

THE BOOK OF THE LAW FOUND.—II CHRON. XXXIV, 14-28.

NOTES.—This was in the reign of Josiah, son of Amon, son of Manasseh, son of Hezekiah. Both his father and grandfather had been wicked kings, who had filled the land with idolatry. Ever since Hezekiah the temple had been allowed to fall into disrepair, and had, perhaps, been closed, as it was before Joash's reign—two hundred years before Josiah. Josiah came to the throne when eight years old, and when twenty-six he began this repair of the temple, much like that of Joash.——"*Found the book of the Law.*"—Apparently not the whole Pentateuch: perhaps simply the book of Deuteronomy, which contained the threatenings referred to in II Kings xxii, 13. The book was a roll, and had been laid away, perhaps hidden, in the temple; it may be in the Holy of Holies, or in the ark itself, during the reign of Hezekiah.——"*Given by Moses.*"—This does not mean written by Moses's own hand but his Law.——"*Shaphan read therein.*"—Apparently selections, such as the last chapters of Deuteronomy.——"*Abdon.*"—Called *Achbor* in II Kings xxii, 12. The difference comes from a copyist misreading his copy, as the two words would look much alike in old Hebrew letters.——"*Inquire of the Lord.*"—This was understood as meaning that they were to go to a prophet. It is remarkable as showing how the prophetic office had grown in importance as compared with the priestly.——"*Huldah, the prophetess,*"—This shows that women could expect prophetic recognition, tho they could not be priests.——"*Hasrah.*"—In II Kings xxii, 14, it is "Tikvah," another case of error in copying.——"*In the second quarter.*"—In the old version it is *college*. It was one of the wards, or additions, rather, to the city.——"*Thou shalt be gathered to thy grave in peace.*"—And yet a few verses later the author tells how Josiah was killed in battle with the Egyptians. He was gathered to his grave without seeing the evil that should come when the threatenings were fulfilled by the destruction of the city and the captivity which occurred a few years later under Nebuchadnezzar.

Instruction.—Think what a dearth there was of the Word of the Lord, that there was scarce a copy to be found of the Law except this one which had been lost so many years, and it would seem as if the priests themselves had almost forgotten about its existence. This accounts for the people falling into idolatry. We have the Bible in every home, and so are much less likely to forget our God.

The Church is a very good place for the Bible, but the home of the people is a much better place. Moses commanded that it should be read to the people every year. It is much better to have it read by the people every day.

Shaphan read the book to the king. Think how much good that one man Shaphan did. So Philip read and explained the Bible to the Ethiopian eunuch. To teach God's Word is a very high privilege.

God's Book is a great comfort, but it is also a great warning. It is a book to be afraid of. If it promises blessedness, it also threatens death. It tells the truth, and all the truth is not always pleasant, but it is well to know it that we may avoid doing wrong.

As soon as Josiah heard God's will he repented of his sin and the sin of the people. He rent his clothes, and he sent to ask what he must do to please God.

It seems strange that Hilkiah, the chief priest, did not feel fully competent to tell Josiah what was God's will, and he looked for a prophet. This shows that a man who knows how to go through forms of religion, to offer sacrifices, etc., is not enough. Perhaps he had been one of Ahaz and Amon's priests of Baal, and he did not feel acquainted with Jehovah. The one who is in spiritual communion with God is better than any merely formal worshiper.

The best prophet he could find was the woman Huldah. This is not the only time that women had been the best worshipers and teachers. Even in that old half-civilized time a woman was thus honored. So now a woman can once more teach anywhere, in any sphere, if she is qualified; and we must not shut her out. In Corinth it was not proper, but it is now and here, as it was in Josiah's time.

Don't let the women hold back. Put them forward. There is a good deal of unused feminine power in the Church.

God tempers punishment with mercy. He saw that this reformation under Josiah was very imperfect, but Josiah's heart was right with God, and he would not send the people into captivity quite yet. All our worst trials have their relieving mercies.

Think what a sad loss it would be to the world if the Bible were taken from it. The Bible is the chief saving, lifting power the world has. It is the Bible that has made our civilization. We could better lose all our railroads and telegraphs, all our governments than our Bibles. It is the Bible that purifies the heart, out of which all peace and righteousness come. A nation without the Bible is a nation without God, and a nation ready to perish.

Ministerial Register.

BAPTIST.

BADGER, S. D., inst. May 31st, Creighton, Neb.
CRAIG, J. T., New York, N. Y., accepts call to Trenton, N. J.
KING, H. M., Albany, N. Y., called to Providence, R. I.
MASON, E. A., Bluehill, Me., resigns.
RELYEA, A. E., Richmond, Penn., resigns.
TAYLOR, O. J., Shutesbury, Mass., accepts call to Brookline, Vt.
THOMPSON, E., Lakewood, accepts call to South Plainfield, N. J.

CONGREGATIONAL.

ALLWORTH, WILLIAM H., Memphis, Mich., withdraws his resignation.
ANDERSON, GEORGE P., Yale Sem., accepts call to Sturgeon Bay, Wis.
APPLETON, HARRY, Millbrook and Mecosta, Mich., resigns.
ARNOLD, L. P., Linden, accepts call to Mendon, Mich.
BLACKWELL, WILLIAM, Rhinelander, Wis., accepts call to Sleepy Eye, Minn.
CAMPBELL, D. A., Poysippi, accepts call to Coloma, Wis.
CHAMBERLIN, EGBERT L., Rapid River, Mich., resigns.
CHAPIN, ROSWELL, Lodi, O., resigns.
CUNNINGHAM, LORENZO D., Knoxville, Tenn., accepts call to Thibodeaux, La.
DEMOREST, WILLIAM L., Monticello, Ia., accepts call to Blue Island, Ill.
EVANS, DAVID E., Gomer, Ia., accepts call to Coal Creek, Col.
FREY, THOMAS A., Yale Sem., accepts call to Biddeford, Me.
GEORGE, JOSEPH H., Belleville, Ont., accepts call to St. Louis, Mo.
GILL, WILLIAM, late Cottage Grove, accepts call to Glyndon, Minn.
GIMBLETT WILLIAM H., Chicago Sem., accepts call to Carrington, N. D.
HADLEY, WILLIS A., Belleville ch., Newburyport, Mass., accepts call to Minneapolis, Minn.
HERBERT, JOSEPH, Sandoval, accepts call to Ontario, Ill.
HOUSTON, ALBERT S., Gilbert, Ia., resigns.
HULL, IRVINE, T., De Witt, Neb., called to Little Rock, Ark.
JONES, ROBERT G., Chicago Sem., called to Paynesville, Minn.
JOB, HERBERT K., Hartford Sem., called to Harwinton, Conn.
KELSEY, HIRAM L., Westerly, R. I., resigns.
LIVINGSTON, STEPHEN T., Hartford Sem., accepts call to South Egremont, Mass.
LOVEJOY, GEORGE E., Franklin, Mass., called to Minneapolis, Minn.
MACY, HERBERT, St. Paul, Minn., resigns.
MADGE, WALTER W., Haywards, called to Petaluma, Cal.
MARDEN, ALFRED C., Neptune, accepts call to White Creek, Easton and Quincy, Wis.
MERRIAM, CHARLES L., Paterson, N. J., called to Highland ch., Lowell, Mass.
MCARTHUR, HENRY G., Rockton, Ill., resigns.
MILLS, CHARLES S., First ch., North Brookfield, Mass., resigns.
MILLIGAN, JOHN A., Omaha, accepts call to Wymore, Neb.
O'BRIEN, JAMES P., Oberlin Sem., called to St. Louis, Mo.
PERRY, LAURENCE, Hartford Sem., called to Worcester, Mass.
PHILLIPS, ELSWORTH, W., Hartford Sem., accepts call to Worcester, Mass.
PRESTON, WILLIAM F. (Meth.), Waldron, accepts call to Onondaga, Mich.
PLASS, NORMAN, Medina, O., called to Lincoln, Neb.
QUAYLE, THOMAS R., Chebanse, Ill., called to Marion, Ind.
RAMSDELL, FRANK E., Andover Sem., called to Gardner, Mass.
RICH, ULYSSES G., Hasty, Minn., resigns.
SCOTT, DARIUS B., Clinton, called to Worcester, Mass.
SWENGEL, A. W., Carlisle, Penn., accepts call to Jewell and Lincoln, Ia.
WILSON, HENRY, Armour, accepts call to Canton, S. D.
WOOLNER, DANIEL, Gardner, called to Michigan City and Niagara, N. D.
WRBITZKY, EDMUND, Cleveland, O., called to St. Louis, Mo.
WYATT, CHARLES, Aurelia, accepts call to Grant, Ia.
YORK, FREDERICK E., Richmond, accepts call to Reed City Mich.

PRESBYTERIAN.

GRACE, JAMES, Key Port, N. J., accepts call to South Denver Col.
GRAMS, C. F., Valentine, accepts call to Ponca, Neb.
INGLIS, JAMES G., Petoskey, Mich., accepts call to Chicago, Ill
LOBA, J. F., Kalamazoo, Mich., resigns.
MARTIN, CHALMERS, Moorestown, N. J., called to Port Henry N. Y.
OXTOBY, J. T., East Saginaw, Mich., resigns.
SMITH, J. M., Pleasanton, Mich., accepts call to Santa Maria, Cal.
TUPPER, MASON F., Binghamton, N. Y., died May 26th, aged 80.
VAN DYKE, HENRY J., Brooklyn, N. Y., died May 25th, aged 69.
YOUNG, JOHN N., Princeton, Theo. Sem., accepts call to Fulton, Kan.

MISCELLANEOUS.

AIMES, JOSEPH G., Univ., Philadelphia, Penn., accepts call to Hightstown, N. J.
BABCOCK, WILLIAM R., Meth. Epis. So., St. Louis, Mo., died May 29th, aged 88.
BILKOOSKY, ANTHONY, Univ., Tufts Divinity School, called to Nottingham, N. H.
ELDRIDGE OBED, Unit., inst. May 31st, West Dedham, Mass.
HARSHAM, O. F., Luth., Salisbury, accepts call to Lilly, Penn.
HAWLEY, FLETCHER J., Prot. Epis., Lake Park, Minn., died May 25th, aged 78.
KELLER, J., Luth., Samuel's, accepts call to Jeffersontown, Ky.
KENNEDY, J. A., United Pres., inst. May 31st, 1st ch., Philadelphia, Penn.
MIEL, A. C. L., Prot. Epis., San Francisco, Cal., resigns.
MILLS, JACOB, Meth. Epis. So., Charleston, S. C., died May 25th aged 91.
NAST, C. ELLWOOD, Univ., inst. May 26th, Brooklyn, N. Y.
PERRY, W. E., Meth. Epis., Washington, D. C., died May 27th.

XUM

Literature.

The prompt mention in our list of "Books of the Week" will be considered by us an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.]

THE LIFE AND LETTERS OF WILLIAM H. SEWARD.*

THE three closely printed octavos before us are none too much to contain the personal history of the great Foreign Secretary during the eight years of War and Reconstruction.

His official correspondence during the eight years while he was Secretary of State was published by order of Congress. An edition of his "Works," containing his addresses, speeches, and some of his early essays, with a memoir, was given to the public by George E. Baker, in 1853, in three volumes. The two volumes added subsequently, the fourth in 1862 and the fifth in 1884, contained his later speeches and brought the whole down to the time of his death.

These five stately volumes with the sixth containing his correspondence as Secretary of State will remain the standard official edition of his "Works." They, however, left unfilled the large gap of personal biography which the present three volumes are intended to fill.

The first of the three is an old friend, which first saw the light, we believe, in 1877. It consists of Mr. Seward's "Autobiography," which, at the entreaty of his family and friends, was begun by him in 1871, after his great tour around the world, and was only carried as far as the year 1834 when he died in 1872. It was continued by his son, Frederick W. Seward, in a memoir, with selections from his father's letters down to the year 1846.

Of this volume, which has been before the public since 1877, we need only say that, however interesting in itself, it relates only to Mr. Seward's early life and to that part of his career which belonged particularly to the domestic history of the State of New York.

The year 1846 marks the end of one stage of his career and the opening of another which was to give him a permanent place in the history of the country, and to make his name known in every civilized nation. It was just at this time, too, that the first bold steps were taken in the political game which was destined in less than fifteen years more to darken into the game of war. The Mexican War was just over. John Quincy Adams lay in his new-made grave. General Taylor was elected to succeed Mr. Polk, and the country had on its hands the admission of, California, the Territorial bills, and the settlement with the Slave States which eventuated in the Fugitive Slave bill, when Mr. Seward made his appearance in Washington as the Senator elect from New York.

It is substantially at this moment in the political history of the country that Mr. Frederick Seward's second volume begins. The situation was critical and pregnant. Every one knew as much as this; no one knew much more. Probably the majority of the people were engaged in a more or less honest attempt to believe that the compromise measures of 1850 would hold as a finality. The old statesmanship of the Republic as represented by Clay, Webster, Benton, Everett, Charles Francis Adams, and even Calhoun, had sailed the ship of state up to this point and had come to a full end there, really not knowing whether it had anchored or wrecked the ship on the rock.

Mr. Seward came to the Senate in 1849, as well prepared in his way as Mr. Sumner was in his to represent and lead the movement which was to reconstruct the Republic. What he was and what he did are not adequately shown in the stately memorials of his published "Works" and official Letters. It was left to his son in these volumes to give the personal measure of the man, the practical dimension and significance of his work.

From a literary point of view the volumes are overcrowded. This was true of the one published first in 1877 and republished now as the first of the present series. It is true of those now brought out for the first time. Room enough is not always taken to explain. The connection of events is sometimes lost, and they are left to succeed each other as in a chronicle. Queer and vexatiously irrelevant things come in, as, for example, in the first volume the repeated notes on Millerism, which never had any influence on Seward and with which he had no connection.

Yet the editor had a very full stage to deal with, and, on the whole, we must applaud the better instinct, which has led him to pack his pages and tell short stories rather than keep any actor off the stage who belongs there. It is immensely difficult, perhaps impossible, to do justice all around in a Life written in this way. The author cannot unwind every tangled skein in the history, nor relate the biographies of all the great men who happen to stand connected together. Mr. Frederick Seward's book is like a picture painted to illustrate the great man whose name he bears. He holds the center. The others fall back in the perspective, not because they stood so in the history, but because this is the only possible method of telling us the truth as to Mr. Seward, or of giving us the measure and impression of the man.

This the three volumes, as a whole, do with remarkable success. They present a portrait which holds together remarkably in all its parts, from the boy who shocked and displeased his father by replying to the question what he intended to be in life, that he meant to be a politician, to the man whose highest energies and ambitions were absorbed in his political career.

The biography accounts for itself at every step. The stage of achievement follows the stage of preparation. When Mr. Seward reaches the United States Senate in the full bloom of his manly power it is the culmination of a history each step of which had been traced already in the memoir, and traced with a singleness, vivid distinctness and strength which are due to the fact that the sound literary instinct of the author did not permit him to hide his subject in a crowd of other men or by expanding too much in the history.

Seward was precocious from the start. At the age of fifteen he presented himself for the Junior class at Union and passed the examinations, but was required by his under-age to enter as Sophomore. The brief glimpse of college life under Dr. Nott, given in the autobiography on which he was engaged when death cut the work short, makes us hope that it is colored in the long vista through which he recalled it. The style of this Autobiography is elaborate and ponderous, running in long Johnsonesque balanced sentences, very unlike the pithy, graceful and easy style of the extracts from letters and speeches which compose the bulk of his son's Memoir. On the whole the Memoir is more lifelike on every page than the Autobiography; and if we owe this Memoir to the fact that the Autobiography was left incomplete there is little to regret in its interruption.

Undoubtedly the Memoir leaves much unsaid, and much unsaid on almost every point that comes up; from Mr. Lincoln' furtive arrival at Washington on through the Emancipation Proclamation discussions, the Mason and Slidell affair, the "Alabama" business, and the trying episode with President Johnson. But whatever it leaves unsaid it omits nothing, from the portraiture of the great Secretary. From the day he began to study slavery as a teacher in the South to his dying bed we have the man before us in these pages and can study and know him in the events, activities, interests and aims of his life.

It is no mean hint of what he was to become that at the very beginning, when forming his style of writing and speaking, he deliberately preferred a weighty to a florid rhetoric, and that his first steps into public life were taken under the moral motive that inspired the anti-masonry of the day. The same grave morality put him ahead of other men in his feeling and action as to Temperance. Whatever his later position was, he started on high ground and among the foremost He wrote to Thurlow Weed to find him lodgings in Albany, where the rule was "touch not, taste not, handle not the rum bottle." As Governor of New York he set the example of discarding alcoholic drinks from the official receptions, and gave to a public object the sum saved by that wholesome economy.

It was this deep and commanding morality of his constitution which enabled him to forge and utter the weighty words which afterward became so effective among the powerful and inspiring influences of the trying times. There was probably the motive impulse of many battles in his "Irrepressible Conflict," and his son has certainly given the pith of his entire career in the brief outline of his first speech on the admission of California with the ringing sentence, "There is a higher law than the Constitution, which regulates our authority over the domain, and devotes it to the same noble purposes," and the other prophetic assertion that civil war would bring on "violent but complete and immediate emancipation." Nothing is more successful in this Memoir than the presentation of Mr. Seward as the typical representative of the antislavery sentiment in the North which finally broke down "that last relic of barbarism."

On this point Mr. Seward held a position which was equally removed from the extremes of moral or political indifference to the subject and from the advance line of the Garrisonian abolitionists. What it was his son shows in the happiest manner, without antagonizing anybody, without going into controversial writing or argument, and yet in a way which forces us to recognize again the superior efficiency of a few sufficient strokes.

We can hardly imagine anything more effective in the way of a vindication against the criticism brought early and late, now from radicals and now from conservatives, than the letter to the late Dr. Joseph P. Thompson, printed on the 507th page of the second volume, the substance of which is that "twelve years earlier, when freedom was in danger and the Union not in danger, I spoke for freedom, and was considered by short-sighted people disloyal to the Union. Now when the Union is in danger and freedom is not, I have spoken for the Union and am accused of proslavery tendencies."

In the same quiet way Mr. Frederick Seward corrects reports which have hurt his father's fame, as, for example, the very common opinion which we ourselves once shared, that the Secretary declared before Bull Run that the War would be over in sixty days. The remark which gave rise to this report was made at the New England dinner at the Astor House in this city, and is now shown to allude only to the re-establishment of the Government on a basis of national hope and confidence under Mr. Lincoln, which Mr. Seward predicted would take place in sixty days; and it did.

The Johnson episode is treated with much the same brevity, with no expansion, but also with no omission of the strong points on which Mr. Seward was willing to stand and be judged. The famous speech in this city, with the telling apolog of the "nervous man," and "the man of nerve," is given at considerable length. It would be unpardonable to have omited from such a work any important detail of the bloody attempt to assassinate the Secretary with the President. Mr. Seward's views of reconstruction, his generous attitude to the defeated Confederates, and general policy in the reconstruction times, are clearly drawn.

Naturally, the political interest of these volumes will attract attention first of all. They contain, however, a great deal of other highly interesting matter, some of it purely personal, some of it relating to travels, which Mr. Seward greatly enjoyed and which took him to Alaska, the West Indies, Mexico, and finally around the world. Mr. Seward never loved the law as a profession, but he won a success and an ample living in it. Some of his cases as described in these volumes are full of interest, especially as showing his calm moral courage, and the hold he had on the confidence of the people among whom he lived.

He acted in many and trying relations of public and private life. He worked out his opinions for himself, and began his public career on a platform to which he substantially adhered to the end, but every plank of which he had shaped for himself when in a hopeless minority. He belonged to a class of men who are always apt to be overlooked or underrated at the moment, but who, if they are not forgotten outright, are pretty sure to get their full deserts at last, and as time goes on to brighten their fame.

* WILLIAM H. SEWARD. AN AUTOBIOGRAPHY FROM 1801 TO 1834, WITH A MEMOIR OF HIS LIFE AND SELECTIONS FROM HIS LETTERS, 1831-1846, by FREDERICK W. SEWARD. 1 vol., 8vo, pp. 852. SEWARD AT WASHINGTON, SENATOR AND SECRETARY OF STATE. MEMOIR OF HIS LIFE, WITH SELECTIONS FROM HIS LETTERS. By FREDERICK W. SEWARD. Two vols., 8vo, pp. 640 and 560. Derby & Miller, New York. $3.75 per volume.

FREEMAN'S HISTORY OF SICILY.*

PROFESSOR FREEMAN'S residence in Sicily, if caused, as the literary world heard with regret, by his health, has enabled him to explore Sicilian antiquities on the spot. This he has done with the best effect. The fruits of his sojourn appear in the shape of two more volumes from his pen, as full as their predecessors of profound research and showing no falling off in vigor. They bear in them the promise of several more, for they carry the history of Sicily only down to the last decade but one of the fifth century B.C., stopping before the Athenian invasion.

The history of Sicily is not one of the most inviting themes for a historian, at least as the subject of a narrative. It has little more than a geographical continuity. Sicily, as Professor Freeman says, retains something of its geological character as a bridge between Europe and Africa and a dam between the two great basins of the Mediterranean. It is this central position which has determined its special historical character and made it before all other lands the meeting-place and the battle-ground of races. Its size forbade it to be the appanage of a single power, and its position forbade it to be the home of a single nation. Its history therefore is the history of a perennial struggle for its possession. The Roman for a time grasps it in the mournful and silent unity of dependence. The Norman for a time makes it one of his principalities and the seat of a brilliant tho composite and feebly rooted civilization. In later times it has formed as a whole an appendage to an Italian kingdom. But it cannot be said to have had anything like a national history.

Since the discovery of the antiquity of the human race we have learned to be cautious in talking of Aborigines. But the primitive races of Sicily were the Sikans, the Sikels, and the Elymians. The Sikans appear to have been a part of that pre-Aryan population of Europe of which the only unadulterated remnant are now the Basques. The Sikels, Professor Freeman pronounces to have been immigrants from Italy and of the Latin stock. The Elymians who occupied the northwest corner of the island, Segesta being their chief place, and Eryx the crown of their territory, were connected by fiction, as the readers of "The Æneid" know, with the circle of Trojan myth, but Professor Freeman disclaims for them any origin to which that connection might point, and pronounces them primitive immigrants of uncertain extraction. The Sikels once produced a great leader in the person of Ducetius and struck a blow for ascendancy, but otherwise the three primitive races never rose above the level of mere human material to be

* THE HISTORY OF SICILY FROM THE EARLIEST TIMES. By EDWARD A. FREEMAN, D.C.L., Regius Professor of Modern History, Oxford. Vol. I. THE NATIVE NATIONS: THE PHŒNICIAN AND GREEK SETTLEMENTS. Vol. II. FROM THE BEGINNING OF GREEK SETTLEMENT TO THE BEGINNING OF ATHENIAN INTERVENTION. Oxford: The Clarendon Press; London and New York: Macmillan & Co. 1891.

ground up by the higher races under whose influence they more or less fell, the Elymians falling under the influence of the Phenicians, the Sikans and Sikels under that of the Hellenes. Professor Freeman has gone into these questions, as into all the ethnological and topographical questions embraced in his work, with a fullness of research, and as regards the topographical questions, with a minuteness of personal investigation, which has probably set them at rest forever. His thorough knowledge of architecture gives him a great advantage in inquiries of this kind.

The interest of Sicilian history begins with the Hellenic colonization. Hellenic colonies were colonies in the best sense of the term, not like the Roman colonies, which were military and political outposts of the Imperial city, or like the colonies of modern European nations in America, which were colonial dependencies. It was impossible, as Professor Freeman remarks, that colonists going forth from a Hellenic city should feel themselves bound to it in their new abode by indefeasible allegiance, as those who went forth in later days from a national monarchy unfortunately felt themselves bound to their sovereign. They owed, happily for themselves and their mother-cities, only a filial tie, which, however, in some cases had no small strength and grace. Professor Freeman observes that where any attempt was made by the mother city to retain control over the colony, as in the case of Corinth and Korkyra, or in that of Syracuse and Kamarina, the result was disastrous, and such as, if George III had studied the history of Hellenic colonization, might have afforded him a warning.

Sicilian Hellas was no unworthy offspring of the mother country. In national greatness Syracuse rivaled Athens; and Akragas, whose mighty walls Virgil makes Æneas, by a bold prolepsis, see from afar as he sails along the coast, had a period of romantic wealth, luxury and splendor. The Sicilian cities produced a goodly measure of the fruits of Hellenic civilization, in the way of literature, science, philosophy and art. They produced the philosophy and science of Epimenides, a light of the world, according to Lucretius, the science of Archimedes, the rhetoric of Gorgias, as well as the political philosophy of that target of Platonic polemic and apparent precursor of Machiavelli. They were honored with the presence and enriched with the works of Simonides, Pindar and Æschylus. They gave birth to noble works in architecture, sculpture and the minor arts, such as that of which the beautiful Sicilian coins in our museums are the relics. In gastronomy they were pre-eminent, as the readers of Athenæus know. Nor were they behindhand in political speculation or in legislative acuteness, such as was exhibited in the famous laws of Charondas. But like the Hellenes of the mother land and like the Italian city republics of a later day, with all their intelligence, literary, artistic and speculative, and all their political ingenuity, they were terribly wanting in political steadiness and wisdom. They were torn by perpetual factions and in an almost perennial state of revolution. They were also always fighting with each other. Had they been able to place themselves severally under reasonably stable governments, and, at the same time, kept peace with each other, either by forming a federal league or by cultivating moderation and justice, they might have maintained their collective independence and, perhaps, have more than rivaled the glories of their mother land. But by their political instability and their restless and unscrupulous ambition they anticipated the sad story of Florence with her faction fights, her revolutions, her crowds of political exiles, her cruel tyranny over Pisa and other republics, and her final lapse into the peace of despotism under the Medici. Syracuse and her sister cities delivered themselves over to the Romans by the same faults by which Athens and her sister cities delivered themselves over to the Macedonian. In the case of communities, as in that of individual men, Murad the Unlucky is generally Murad the Unwise.

Phalaris and his brazen bull—if indeed Phalaris had a brazen bull and if the brazen bull was really an instrument of torture—with the other Sicilian tyrants, were the natural outcome of faction and political disorder. Anarchy, with which society cannot put up, has repeatedly given birth to despotism in the past, and the free communities of the present day if they abandon themselves to the excesses of party may be in some danger of running the same round. The "tyrannies" in truth may be said to have been almost as essential features of the period as the democracies themselves. We are, perhaps, a little too apt to assume that republicanism was the only legitimate type and that every other form of government was a depravation. "Tyrant" (*turannos*), which now always denotes oppression and cruelty, had originally no such signification. By Pindar and Sophocles the word is used in a neutral and even in an honorable sense. At worst it signified a usurper. Professor Freeman has spoken of the different ways in which the tyrannies were founded. Generally the tyrant rose to power by personal influence of some kind. Most commonly he was a leader of the people, in a struggle against an oligarchy, who had taken advantage of his leadership to seize supreme power. Sometimes he was a magistrate who abused his official position. Sometimes he was the character which, as Professor Freeman says, is the most fascinating of all—the man of noble birth who espoused the cause of the commons against his own order. His first step to dominion was usually to get a guard; his next step was to seize the citadel, where he then installed himself with a body of mercenary soldiers who were the mainstay of his dominion. He did, as a rule, without scruple all that was necessary to maintain himself in power. Apart from this, his government might be good or evil; and, in some conspicuous cases, was good. He did not necessarily sweep away the existing institutions of the State; sometimes he reigned under cover of them, as did the Medici at Florence. His power being always regarded as usurped, his hold of it was always precarious, and the fear of conspiracy produced its invariable effect by making him suspicious and often cruel; but cruelty was not his necessary attribute. The "tyranny" of Gelon and Hiero seems in point of material greatness to have been the golden age of Syracuse; under their rule the city put forth a force greater than she put forth at any other time, and it is doubtful whether without such an organizer and general as Gelon she would have succeeded in repelling the Carthaginians. Theron and Agathocles were also great, tho by no means stainless rulers. Gelon, after his great victory over the Carthaginians, was the idol of the Syracusan people, and may be said thenceforth to have held his power by popular suffrage. The Tyrants, alike in Sicily and in Old Hellas, were often patrons of art and poetry, and of intellect generally, so long as it did not threaten to disturb their power. Simonides wrote that a great light had shone upon Athens when Harmodius and Aristogeiton slew a Peisistratid; but he had himself been a courtier of the Peisistratids, and he became the courtier of another Tyrant in Sicily. There is a close resemblance between the Hellenic tyrants and the signiors who raised themselves to power in the Italian republics of the Middle Ages. The signiors owed their elevation to much the same causes as the tyrants. Like the tyrants, they were often patrons of literature and art; like the tyrants, they grasped power unscrupulously, but sometimes used it well. Machiavelli's "Prince" would have served as the political handbook for a Sicilian tyrant just as well as it served for the group of Alexander Borgia. The fall of the Sicilian tyrants was followed by a brilliant tho brief period of democracy; but Sicilian democracy inherited not a little from the lords of Syracuse and Akragas as perhaps Athenian democracy inherited not a little from the Peisistratids.

The great invasion of Sicilian Hellas by the Carthaginians was simultaneous, and no doubt in concert with the invasion of Eastern Hellas by the Persians. It was fondly believed that the battles of Salamis and Himera were fought on the same day. Professor Freeman is, we think, quite right in treating as mythical the account given by Herodotus of the embassy sent by the allied Hellenes of the old country for aid to Gelon, and in deviding the preposterous speeches which are put into the mouths of the Athenian and Spartan envoys. Not less mythical, we may be sure, is the number of the Carthaginian host, which, according to an account repeated and apparently accepted by Herodotus, was three hundred thousand. The fact is that Herodotus, tho the most charming of writers, and styled the Father of History, was not in the true sense a historian; he was a gossiping and uncritical collector of all that was interesting, curious and wonderful. We can never trust his accuracy, even where accurate knowledge was within his reach. In his account of the Persian War, after making the Persians lose several hundreds of ships by battle or storm before they reached Salamis, he tells us that the strength of their fleet when they arrived there was nearly the same that it had originally been, pretending that the enormous loss had been made up by the contingents of a few small islands. Nevertheless, the victory of Himera was a great deliverance for humanity. All day long the champions of Hellenic civilization fought against the motley host of Carthaginian mercenaries, while Hamilcar, the Carthaginian "Shophet" and leader was in the camp sacrificing whole burnt offerings to Moloch. At evening the scale of battle turned in favor of Hellas, and the Shophet, seeing that all was lost, threw himself into the flames. We thoroughly agree with Professor Freeman in rejoicing over the result. The civilization of the Phœnician, or, as Professor Freeman calls him, the Canaanite, tho materially high, was morally and intellectually low compared with that of Hellas, and of infinitely less value to humanity. The Phœnician was a trader, crafty, covetous and cruel. The service which he rendered to mankind was as a pioneer of commerce and navigation. Had he become master of the world it would only have been to sweep its riches into his strongbox. He produced no literature except on economical subjects. To all beneath his sway he was a grinding oppressor. That "Punic faith" was perfidy his history afforded hideous proofs. The grand character of Hannibal has shed a luster over the nation to which he belonged; but Hannibal was brought up away from Carthage in the Spanish camp of his illustrious father, and he seems not to have been untinctured with Greek civilization, tho his generalship, of which the leading features are ruse and stratagem, is fully impressed with the character of the crafty Semite. The desperate defense which Carthage at last made against the Romans has also created historic sympathy in her favor, and this was in unison with the character of all the Semites, as was seen in the sieges of Tyre and Jerusalem. The Carthaginian Government had the stability of a strong plutocracy, but it appears to have been deeply corrupt; and its character is shown by its habit of nailing unsuccessful generals to the cross. The Phœnician worshiped Moloch, and sacrificed to him the fruit of the womb. We may be sure that in his case, as in that of the Canaanite, the worship of Astarte was not less licentious than that of Moloch was bloody. Professor Freeman may reasonably say that it was a kind of crusade to fight for the Hellenic Apollo against Moloch. But if he claims for the Hellene innocence of the Canaanite's foul practice of torture, we must remind him of the lines in "The Frogs" of Aristophanes, enumerating with hideous levity the judicial tortures inflicted at Athens upon slaves. The Athenian, it is true, did regarding the slave as a man, was unconscious of inhumanity in using him cruelly; but this only removes a step without annulling the charge against Athenian civilization.

Agreeing with Professor Freeman on the question between Hellene and Phœnician and in his historical judgments generally, we cannot always follow him in allowing historical and ethnological considerations to influence our judgment as to the political arrangements of the present day. He has made his own those centuries which Dr. Arnold used to call the ancient period of modern history, and they have so strong an interest for him that we sometimes think if he had his way political Europe would be rearranged in conformity with one of the maps in Spruner's historical atlas. He apparently wishes to break up the Austrian Empire, his view of which is, we fancy, a little colored by his disapproval of its assumption of the name empire, tho surely it was not less natural that the ghost of the German Empire should flit from Frankfort to Vienna, than that the ghost of the Byzantine Empire should flit from Constantinople to St. Petersburg. But the practical consequence of restoring Hungary, Bohemia and Croatia to separate existence, however gratifying to the historian and ethnologist, would be the unlimited ascendancy of Russia, which the professor would hardly deem a gain to civilization. Even the abolition of the "unspeakable Turk," if carried out without circumspection and before provision has been made for the installment of something strong in his room, may have the same untoward effect. If we do not misunderstand the Professor, he would willingly see Sicily severed from Italy as she was in Hellenic times. He says at least that "now at last we may with sadness accept the saying of Strabo" that the island is in fact a part of Italy. He must take care not to mention this to Garibaldi, whom he seems to admire, when they meet in the Elysian fields. What would Sicily severed from Italy become? She would be a miserably weak nation, and probably the diplomatic slave of some power hostile to Italy, while Italy herself would be weakened and exposed to French ambition at the same time.

Professor Freeman's style is always masculine, vigorous and clear. It is somewhat diffuse, a defect which becomes serious as histories and books of all kinds multiply and increase in bulk. A slight air of pedantry is also sometimes imparted by historical allusions of a recondite kind, especially to Professor Freeman's favorite period, the early history of England. But these are minor faults. In essential respects, and in the most essential respect of all, that of thorough, profound and accurate research, these first two volumes of the *History of Sicily* are worthy to stand beside the history of the Norman Conquest.

An Introduction to Social Philosophy, by John S. Mackenzie (Macmillan), is a well-meant attempt to bring some order out of the chaos of schemes for the reconstruction of society. After an extended critical review of philosophic methods and the relations of the different departments of philosophy to each other, a glance is taken at the development of society as shown in history, and the different theories of society are considered upon a careful examination of the theory that society is an organism. The author finds it shallow and unsatisfactory. The Hedonistic ideal is considered and rejected, and the true end of social life found to be self-realization. As the realization of the highest life of the individual is impossible without the co-operation of others, there is a coincidence, altho in practice imperfectly realized, between the ideal of the individual and that of society. This ideal depends upon three elements—individual culture, the subjugation of Nature and social organization, and true progress must include progress in all three. The details of this progress are worked out in a suggestive and interesting manner, and the whole discussion is marked with scholarship as well as good sense. But, after all, we apprehend, that mankind will find that in dealing with social problems experience is a safer guide than the "prophetic insight" of the philosopher.

Electricity. By E. M. Caillard. Illustrated. (New York, D. Appleton & Co.

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$1.25.) This work is called by the author "a sketch for general readers," and as such it will be found both interesting and instructive. It is written in a clear, straightforward style, and its arrangement is excellent. The text is divided into four parts: I, Static Electricity; II, Magnetism; III, Current Electricity; IV, Practical Appliances of Electricity; these are followed by a concluding chapter containing a consideration of the question: What is Electricity? and a note on the Polarization and Magnetization of Light. It does not purport to be an exhaustive treatise, but for the general reader it projects the whole theory and much of the practice of electricity in a very plain and comprehensive form. Magnetism, the galvanic battery; chemical and physiological effects of the current; electromagnets; the action of currents upon currents, the measurement or currents; magneto-electric and dynamo electric machines; electric lighting; the telegraph; the telephone and the uses of electricity in metallurgy are some of the subjects considered and explained. The work has a number of illustrations, and an excellent index, and a table of contents.

Sketches of Jewish Life in the First Century. By James Strong, S.T.D., LL.D. (Hunt & Eaton, New York. 60 cents.) This little book is one of those delightful attempts which modern scholarship is fully qualified to make, to reconstruct on the basis of its general knowledge the actual scenes in the life of New Testament characters. In this case Dr. Strong takes Nicodemus and Gamaliel for his subjects, and treats them much in the manner of that model of all such work, "One Day in the Life of our Lord," by Delitzsch. Tho Dr. Strong's two essays are distinct, they form together a connected history, of which the one on Nicodemus presents "scenes in the days of our Lord," and that on Gamaliel, "scenes in the times of St. Paul." The combined effect of the two is to give a lifelike impression of Jewish homes and families in New Testament times.——*An Inquiry into the Nature of our Lord's Knowledge as a Man.* (Longmans, Green & Co., New York. 75 cents.) This little volume is a bold and yet cautious inquiry into the limitations of divine omniscience in our Lord by his humanity. It is from the pen of a promising young English theologian, the Rev. W. S. Swayne, M.A. (Oxon.), now lecturer and diocesan preacher in the diocese of Litchfield. The volume is introduced with a learned preface by the Bishop of Salisbury.

Notes on English Literature. By Fred Parker Perry. (Boston, Ginn & Co. $1.25.) The author of this little book is Instructor in English in the Massachusetts Institute of Technology, and so far as it is a mere check-list of the principal English writers in historical order with notes biographical and bibliographical it is a useful sketch to be put into the hands of beginners in literary study; but when Professor Perry attempts criticism he is not to be trusted. He says: "Tennyson's conscientious labor, synthetic perfection, and artistic perception are counterbalanced by lack of spirit and of true dramatic genius." To say that Tennyson is not a great playwright is not the same as saying that he lacks true dramatic genius; to say that he lacks spirit is to say what his poetry disproves in almost every line. Tennyson is the greatest English poet since Shakespeare and no school-teacher ought to be ignorant of the fact.

Essays of Leigh Hunt. Selected and edited by Reginald Brimley Johnson. This is an English edition published by J. M. Dent & Co., London, and sold in New York by Macmillan & Co., who have acquired the whole limited edition of five hundred copies, published for the American market. It is an *édition de luxe* in two 32mo vols., of the Aldine shape, published on linen vellum paper, in a style as solid and workmanlike as it is beautiful. The first volume contains Hunt's Essays, and the second his Poems, with a number of supplementary prose writings. The volumes are illustrated with a portrait by S. Lawrence, and several striking, weird-like etchings by Herbert Railton. Two more attractive volumes it would be hard to find. The introduction by the editor meets all the requirements of a biographico-literary sketch.

Excursions in Art and Letters. By William Wetmore Story. (Boston: Houghton, Mifflin & Co. $1.25.) This is the product of a ripe and richly stored mind working in the field of its choice. There is something fascinating in the thought of such a book, without strictly considering its contents for the moment, and to read it is a delight. The volume contains five essays: I, Michael Angelo; II, Phidias and the Elgin Marbles; III, the Art of Casting in Plaster by the Ancient Greeks and Romans; IV, a Conversation with Marcus Aurelius; V, Distortions of the English Stage as instanced in "Macbeth." Mr. Story is poet, artist and critic all in one, to a degree that makes him a most interesting essayist, especially on the subjects here chosen.

The Professor's Letters. By Theophilus Parsons. (Boston, Roberts Brothers. $1.00.) If young people could be induced to read this book (but we fear that most of them cannot be) they would find in it much to help them at need. "These letters," says the editor in her preface, "were written many years ago to a young girl, solely for her benefit and instruction." That girl now sends them forth slightly altered and with the addition of a "few pages which, tho not written by the professor, were certainly inspired by him." The book is one to read at leisure when one is in the mood to receive its calm, sweet teaching and its pleasant suggestions of peacefulness, thoughtfulness and tender earnestness.

Under the Trees and Elsewhere. By Hamilton Wright Mabie. (New York: Dodd, Mead & Co. $1.25.) A handsome little volume indeed, is this, and its contents are charming with their outdoor balminess, so to speak, and their flavor of the woods, the fields and the waters. Twenty one essays, short, thoughtful, suggestive, charged with a current of freshness, written in the diction of an artist in word painting and overhung by a misty atmosphere of semi-romantic dreaming. It is a good book for the hammock, the sea side, the mountain-side or anywhere.

The Change of Attitude toward the Bible. (Houghton, Mifflin & Co., Boston and New York. 50 cents.) This is the Lecture given by Prof. Joseph Henry Thayer, of Harvard, under the auspices of the Boston Board of the American Institute of Sacred Literature, February 17th, 1890. The lecture is published with some unimportant additions exactly as it was delivered and will correct a good many of the erroneous impressions that were set afloat by unauthorized reporters as to the Lecturer's variation from the accepted theology.

La Grippe and its Treatment for General Readers. By Cyrus Edson, M.D., Health Department, City of New York. (D. Appleton & Company, New York. 25 cents.) This useful, timely and sensible health primer is emphatically a Tract for the Times. It is substantially a reprint of Dr. Edson's paper on "The Prevailing Epidemic" in the *North American* of last February, and is republished for general circulation among general readers, to whose requirements and to whose instruction it is excellently well adapted.

Letters to Farmers' Sons on the Questions of the Day: Being Familiar Talks on Political Economy. By Henry S. Chase, M.D. (Twentieth Century Publishing Co., New York. 50 cents.) This book is a wild gospel of hate, robbery and class animosity. It is noticed here only to say that it is the last book in the world to be given to the farmer's son or any other man's son, and follows a line of theory which would make property impossible and reduce human society to chaos.

The Evolution of Marriage and of the Family. By Charles Letourneau. (Charles Scribner's Sons. $1.25.) The author of this volume starts with the assumption that man must be studied strictly as an animal in line with other animals, and that sexual relations have originated in sexual passion, and are controlled wholly by sexual conditions, and that the family is purely biological in its origin. The book is what these assumptions might be expected to make it.

Our Common Birds and How to Know Them. By John B. Grant. (Charles Scribner's Sons, New York. $1.50.) This is a beginner's book, and as such useful both in the choice of examples for illustration (common varieties not too difficult to find) and in accuracy of drawing and description. The only serious defect is the omission of color, which in birds is a matter of very great importance, especially for beginners. The book would be better with more drawings.

From Thomas Whittaker, Bible House we have the second edition of two interesting numbers of the "Science Ladders" series, *The Life's Story of our Earth*, with illustrations and maps and *The Story of Early Man*, illustrated in the same way. Both these manuals are from the competent pen of N. D'Anvers, and together form an interesting whole. They are written in a simple and affective style which makes the steps of the natural development very plain. (Price, 40 cents per number.)

LITERARY NOTES.

....M. Pierre Loti, author of "An Iceland Fisherman," has been chosen to fill Octave Feuillet's chair in the French Academy.

....*Belford's Magazine* for the current month contains a complete novel by Mr. Ernest De Lancey Pierson, called "A Bargain in Souls."

....Dr. Edward Everett Hale will soon begin a serial story of Boston life in the present day. It is to appear exclusively in the *Boston Commonwealth*, Dr. Hale's own paper.

....In *The Arena* for June, Mr. Julius Chambers writes on "The Chivalry of the Press," comparing the press of to-day favorably with that of twenty years ago. Other contributors are Mr. Julian Hawthorne and M. Camille Flammarion.

...."Our New War Ships," is the title of the opening article in the June number of *The North American Review*, by Secretary Tracy. Lady Blake chats pleasantly about Newfoundland; and Mr. Andrew Carnegie attempts to teach the A B C of money.

....Mr. Thomas Nelson Page and Mr. Maurice Thompson will take part in the Chatauqua Meeting at Glen Echo, Washington, D. C., the latter part of this month. Leon H. Vincent, of Philadelphia, will lecture on Hawthorne, Emerson, Carlyle, Thackeray and George Eliot.

....Harper & Brothers announce for publication early in June, "Jinrikisha Days in Japan," by Eliza R. Scidmore; "Unhappy Loves of Men of Genius," by Thomas Hitchcock; "A Group of Noble Dames," by Thomas Hardy; a new popular edition of W. C. Prime's "I Go a-Fishing," and a library edition of H. Rider Haggard's "Eric Brighteyes."

....Mrs. Louise Chandler Moulton, who was one of the most intimate friends of the blind poet, Philip Bourke Marston, is editing the work of the last four years of his life. In those last months before his death, this inheritor of darkness seemed to find solace in his art, and we are promised in the fall a fresh volume of poems from his departed hand. One of his sonnets appears in the current issue of the *New England Magazine*. In the same number Mr. Edwin D. Mead, who is well known as a careful student of history, has an essay on "The Message of Puritanism for the Time."

....*The Atlantic Monthly* for June is a number of more than ordinary interest. It opens with a paper on Abraham Lincoln, by Carl Schurz; the author has made the old story as good as new. Mr. Frank R. Stockton's story, "The House of Martha," is continued. Under the heading "A Widow and Twins," we have another of those delightful papers on bird life by Bradford Torrey, with which *The Atlantic* has made us familiar. "Variations of an Old Theme" is the title of two poems, one by A. S. Hardy, and one by Charles Howard Crandall. The octave of Mr. Crandall's sonnet is admirable in feeling and execution. Prof. Richard G. Moulton, of Cambridge University, talks about "Classical Literature in Translations" in a very sensible way. It were well if his advice could often be followed. In our study of the text we too often miss the spirit of literature. Professor Palmer, of Harvard, sketches the lonely life of that sturdy, rough, old Greek, Professor Sophocles, who for so many years was a familiar figure in Harvard College yard, and endeared himself to a generation of students. "Rowing at Oxford," is a popular subject well treated. But one of the most valuable papers of the number is that on "What the Southern Negro is Doing for Himself," by Samuel J. Barrows. President Gilman, of Johns Hopkins, writes on the Study of Geography. Finally three excellent literary papers, "Goethe's Key to Faust," "Vinet and Scherer," and "New England in the Short Story," with the usual Comment on New Books, and Contributors' Club, make up the contents of this excellent magazine. In the July issue Mrs. Mary Hartwell Catherwood, author of "The Romance of Dollard," will begin another serial story of Canadian history, entitled "The Lady of Fort St. John."

BOOKS OF THE WEEK.

Felicia. A Novel. By Fanny N. D. Murfree. 7¼x5, pp. 328. Boston and New York: Houghton, Mifflin & Co. $1 25

Ryle's Open Gate. By Susan Teackle Moore. 7¼x5, pp 256. The same 1 25

American Statesmen. Lewis Cass. By Andrew C. McLaughlin. 7¼x4¾, pp. viii, 365. The same 1 25

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Heath's Modern Language Series. French by Reading. A Progressive French Method. By Louise Seymour Houghton and Mary Houghton. 7¼x5¼, pp. xv, 333. Boston: Ginn & Co. 1 25

Laws of the United States Relating to Currency, Finance and Banking. From 1789-1891. Compiled by Charles F. Dunbar. 9¼x6, pp. iv, 306. The same 2 50

In Seven Stages. A Flying Trip Around the World. By Elizabeth Bisland. 6¾x4¾, pp. 295. New York: Harper & Bros. .....

Poems of Wordsworth. Edited and Chosen by Matthew Arnold. 5¼x3⅝, pp. ix, 407. The same. .....

What to Eat, and How to Serve It. By Christine Terhune Herrick. 6¾x5, pp. 309. The same. .....

Memoir of the Life of Laurence Oliphant, and of Alice Oliphant, his Wife. By Margaret Oliphant W. Oliphant. 8¼x6. In two volumes. Volume I, pp. ix, 314. Volume II, pp. vii, 388. The same. .....

The Oracles of God. Nine Lectures on the Nature and Extent of Biblical Inspiration and of Biblical Inspiration, and on the Special Significance of the Old Testament Scriptures at the Present Time. With two Appendices. By W. Sanday, M.A., D.D., LL.D. 7¾x5¼, pp. x, 147. New York: Longmans, Green & Co. 1 50

Prehistoric Towns. Boston. By Henry Cabot Lodge. 7¼x5, pp. xi, 242. The same. 1 25

Khaled. A Tale of Arabia. By F. Marion Crawford. 7¾x5¼, pp. 256. New York: Macmillan & Co. 1 25

A Dictionary of Classical Antiquities. Mythology, Religion, Literature and Art. From the German of Dr. Oskar Seyffert. Revised and Edited, with Additions, by Henry Nettleship, M.A., and J. E. Sandys, Litt.D. With more than four hundred and fifty illustrations. 10x8, pp. v, 705. The same. 6 00

April Hopes. By W. D. Howells. 7¼x5, pp. 484. New York: Harper & Bros. 0 75

The Century Illustrated Monthly Magazine. November 1890 to April 1891. Volume XLI. New Series. Volume IX. 10x7¼, pp. viii, 960. New York: The Century Co. .....

Monsieur Judas. A Paradox. By Fergus Hume. 7¼x4¾, pp. 192. New York: The Waverly Co. 0 25

Passion Flowers and the Cross. A Novel. By Emma Howard Wright. 7¾x5, pp. 247. Baltimore, Md.: The Calendar Publishing Co. .....

Mercy Dearing; or, Faith against Infidelity. By David Bartley. 7¼x5¼, pp. 268. New York: John B. Alden. .....

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Financial.

AMERICAN PASSENGER FARES.

THE European zone system for the re-adjustment of passenger fares and tickets, as described last week, has more than a theoretical interest for us. Many are asking why a system which has proved so successful abroad would not, if adopted, be equally successful in the United States. Professors of Political Economy have written papers upon the subject, advocating the plan. The *Century* last December advised our railroad managers to go to Hungary and learn how to make the fare $7 between New York and Chicago. It is therefore a very practical and important question for the people of the United States to consider whether any improvements could be made in our present system of railway fares, to the benefit of both carrier and traveler. The subject naturally divides itself into two parts: first, whether American passenger fares are, generaly speaking, too high; and next, suggestions looking toward possible reforms.

The conditions under which we in America live and travel are so different from those of Europe, that no direct application of foreign theory or practice to our railways can be made. As shown last week, not only is the Bavarian first-class fare higher than ours, but the proposed reduction would bring it down only to our standard with parlor car added, our fare also including the free carriage of a trunk. More than that, money is worth much more in Germany; a fare in that country the same as ours for a like distance would really be higher, for the sum would represent a much larger percentage of the average income. As far then as fast or express trains go, the passenger charges of our railways are still below those of Europe. Because Austria has reduced her fares nearly to our standard on her good trains, it does not follow that we ought to go still lower. There are other things which distinguish us sharply from Europe. Germany has one mile of railroad for 1,800 persons, Great Britian the same, Austro-Hungary one mile for each 2,600 people, while in the United States we have one mile for only 400 persons, or more than four times the railroad mileage per capita of Europe. This advantage arises of course from our extended area; yet we cannot expect 400 people to travel as often as 1,800. This directly affects the earning power of our railroads, and we should expect that the additional mileage would have to be supported by higher fares than those of Europe. Looked at in this way it is rather a suprise to find first-class American fares lower. The number of trains per mile of road is twice greater in Europe, so that Americans on the avereage travel twice as much as Europeans, since our mileage per capita is four times larger. It follows from this that we have more passenger trains per capita than Europe, and consequently—it is important to note—cannot expect to carry as many passengers to each average train. This again affects the possible earning power of an average passenger train and would be a good and logical explanation of high fares if we had to pay them.

These superiorities of our American railways over those of Europe do not of course excuse deficiencies, but they ought to give pause to those who without sufficient investigation are asking for the adoption of plans for reducing our average railway fares. In the long run a country can have just the service it is willing to pay for. It would be possible for railroad managers to cut the fare one-half, provided travelers would put up with half the present accommodations. If no expensive terminals were built, no large sums invested in elegant and comfortable coaches, no fast trains run so that through trains would stop at every local station, then large reductions could be made in passenger fares. If the number of trains were to be reduced one-half, so that travelers would be obliged to crowd into coaches where now there is room enough, then the number of passengers in a train could be increased so that a lower fare would yield a larger profit. This is now the rule in India, where the fares are as low as anywhere in the world, and the train-loads the largest. No criticism is to be made upon the Indian railways on this account, for the practice fits the low condition of native living. But in the United States it is very different. Americans demand fast trains, for time is money to us; demand comfortable coaches and stations, for the standard of living for the masses is comparatively high; these must be paid for, and within reasonable limits Americans would rather pay higher fares than go without them. As business men, we would lose more money by traveling in slow and overloaded trains than we would gain by paying half the present fare. The main reason why the railways of the United States can afford to carry first-class passengers as cheaply as the European roads, in spite of four times the mileage per capita, and the consequent smaller number of travelers per mile, lies in the cost of the railways. This is $55,000 per mile in America, $100,000 per mile in Germany, and $200,000 in England. Thus if volume of traffic was the same in all these countries, our charges would need to be but about one-half those of Germany, and one-fourth those of England to earn a return upon the investment. The denser traffic abroad enables foreign railways to charge much less than these theoretical increases over American tariffs.

The one advantage which the German or Austrian railroads have over the American is in their cheap trains. In Europe it is possible for a poor man, perhaps seeking work, to get from one place to another at little cost altho on bare boards; in America he cannot. There is nothing like the demand in America for cheap travel combined with discomfort as there is in Europe, yet it is to comparatively cheap travel that our railway managers must look for any large increase in passenger receipts. All the increases of late years in English passenger receipts have come from third-class travel; yet we should be cautious about drawing inferences from this fact, because third class in England is charged about two cents per mile, or but a fraction lower than our ordinary fare. There is a limit below which a reduction in fare will not induce more travel. This is especially true of the long distances over which American journeys may extend. Manager Findlay of the London and Northwestern in a paper before the Paris Railway Conference of 1889, said:

"As a rule people do not take long journeys unless they have an actual necessity to do so, and in that case they will travel whatever the fare may be within reasonable limits. Of course this remark is not intended to apply to the traffic between large towns and seaside and other holiday resorts, this being a case in which by judicious concessions a traffic is created which could not otherwise exist."

In this view a majority of English and American managers agree with Mr. Findlay, yet the success of the zone system reducing the Hungarian fares for long distances, shows that the theory needs some modification. Another point is that experience shows cheap and expensive tickets not to be antagonistic; a cheap train at low price will not take a single passenger from a limited and luxurious train at high price. The former traffic is in addition to the latter and, in the language of the English manager, is "created." We ought therefore in America to try the experiment of inexpensive and slow trains at reduced fare, especially for long trips; or, such reduced tickets could be sold for slow trains already running, but not with full quota of passengers. It is also possible to improve our service for a number of miles around each large city by some application of the simplicity of the zone system. The great success of the merchandise traffic of American railways arises from the fact that different kinds of goods are each charged what the transportation is worth to the owners. Silks and iron are carried in the same car at different rates. But we cannot treat passengers so. While the zone plan apparently contradicts this principle, it in reality does not, because it seeks to average the values of railway journeys for specified distances. This is a different thing from uniformity for all fares. We cannot and ought not in the United States to expect a reduction in the average passenger fare in any such way as the European plans would seem to suggest; yet there is apparently a fixed desire for the cultivation of cheaper traveling, for excursions, for suburban trips, for more frequent journeys between near-by towns, which our railway managers have not yet occupied.

MONETARY AFFAIRS.

STOCKS were dull and irregular. The intervention of a holiday, continued gold exports, unfavorable reports concerning Union Pacific, and London selling of Louisville and Nashville, all contributed to depress values. Even satisfactory crop news, continual gains in net earnings and a good bank statement were not sufficent to counteract these influences. Last week we shipped less than $5,000,000 gold compared with $7,000,000 the week previous. Bankers now anticipate that the movement will shortly end; tho still evidently perplexed as to the causes. Russia has secured all she needs for payment of loans maturing, and will shortly liberate large sums by these payments. The Bank of England's proportion of reserve to liabilities has risen in a week from 35.80 per cent to 40.60 per cent; the bank gaining £2,297,000 gold during that interval. Meanwhile, the three great European banks gained £3,556,000 gold, and money in the open market at London fell from 5 to 3 per cent., suggesting an early decline in the bank rate, which continues at 5 per cent. Easier money in London would in all probability stimulate buying of American stocks, as these were among the first sold to raise funds for recent emergencies. Foreign exchange continued firm because of a scarcity of both grain and bankers' bills. Much now depends upon foreign purchases of securities.

The unfavorable character of Pennsylvania's April statement causes considerable comment. The road showed a loss on both its Eastern and Western lines of $326,000 in gross earnings for the month. But, allowing for the loss arising from dullness in the iron trade, from the coke strike, and from a decline of over 7,000,000 bushels in the receipts of grain at Baltimore and Philadelphia during that period, the statement is a good one. By means of large economies, operating expenses were greatly reduced, so that the road was actually able to report a gain of $330,000 in net earnings on the Western lines. This is an extraordinary showing, and other roads are following in the same footsteps, cutting down expenses.

The bank statement showed an increase of $2,311,525 in surplus reserve, due partly to gains from the interior movement and partly to the shrinkage in deposits. The surplus reserve now stands at $7,529,175, compared with $4,912,125 this time last year. Currency has been flowing freely from the interior both West and South. Call loans rule easy at about 3½ per cent., 2½ per cent. being the lowest rate.

Time money rates about 5½ per cent. for short dates, and 6 per cent. for long periods. This latter rate is still 1 per cent. higher than a year ago. The reason is that the demands for crop movements are likely to be heavier next fall than in 1890. Then, too, the Treasury, while able to meet all coming obligations, will not be in a position to give the help so confidently depended upon in late years. Should trade and speculation become active during the fall or summer months, which does not seem impossible, it is easy to see the chances of squeezing both money and stocks. The return of any large portion of the $50,000,000 gold that Europe has drawn depends very much upon the improvement in foreign finances being sustained. From present appearances, it seems probable that Europe will be compelled to buy largely of our produce; and if the demand for our securities also reaches expectations, it will be safe to calculate upon a large return of gold. Secretary Foster will, however, be chiefly occupied in neutralizing the effect of Treasury operations, and no substantial help can be expected from that quarter. It is now announced that the Government will redeem all the outstanding 4½ per cents. falling due September 1st amounting to about $51,000 000. Of this amount about $23,000,000 are held to secure national bank circulation, so that it becomes a question of interest as to what action the banks will take, tho it is expected that a large portion, if not all, of their holdings will be extended. All of these uncertainties incline lenders to caution. The outlook favors easy money during the early summer months, but with the prospects of an active demand for currency in the fall, and taking into consideration the situation of the Treasury and the foreign exchange market, funds are not likely to be over-abundant.

General trade is dull. Strikes, however, are on the wane; and, owing to good crop reports, a hopeful feeling pervades nearly all branches. Grain has been firm on the prospects of foreign demands. Cotton declined because of heavy receipts. Clearing House returns show a shrinkage of 6 per cent. in May compared with last year. The iron trade is not in satisfactory shape, tho the collapse of the coke strike afforded some relief.

Sales of bank stocks for the week ending May 30th.

BANK STOCKS.

America	154¾	Merchants'	170
Broadway	287	Merchants' Ex	125¾
German American	120	Ninth	103½
Harlem	100	State of New York	109
Irving	191	Western	100

The following is a comparison of the averages of the New York banks for the last two weeks:

	May 29.	May 23.	Differences.
Loans	$380,084,900	$392,921,800	Dec. $3,836,900
Specie	60,959,100	61,889,300	Dec. 930,200
Legal tenders	43,346,900	41,129,700	Inc. 2,217,200
Deposits	387,107,300	391,205,400	Dec. 4,098, 00
Circulation	3,471,700	3,448,400	Inc. 23,300

The following shows the relation between the reserve and the liabilities:

Specie	$60,959,100	$61,889,300	Dec.	$930,200
Legal tenders	43,346,900	41,129,700	Inc.	2,217,200
Total reserve	$104,306,000	$103,019,000	Inc.	$1,287,000
Reserve requ'd against dep'ts	96,776,825	97,801,350	Dec.	1,024,525
Excess of res've above legal requirements	7,529,175	5,217,650	Inc.	2,311,525
Excess of reserve	May 31st, 1890			4,912,125

UNITED STATES BONDS.

	Bid.	Asked
4½s, 1891, Registered	100	...
4½s, 1891, Coupon	101	...
4s, 1907, Registered	118	118¾
4s, 1907, Coupon	119	119¾
Currency 6s, 1895	108	...
Currency 6s, 1896	110	...
Currency 6s, 1897	112	...
Currency 6s, 1898	114	...
Currency 6s, 1899	116	...

FINANCIAL ITEMS.

....All trains entering the Jersey City station of the Pennsylvania Railroad Company now make use of the elevated steel structure from the Jersey City Heights to the station.

....The Baltimore and Ohio Railway has made an arrangement with the Northern Pacific by which they are to have the use of the Northern Pacific terminals in Chicago, and will soon begin running trains into the Grand Central passenger Station

now used by the Wisconsin Central and the Chicago, St. Paul and Kansas City.

....It is stated that the Illinois Central Railway has determined to build a fleet of large ocean steamships for passenger and freight service to run between New Orleans and South American ports both on the Atlantic and Pacific Oceans. The plan is to make Chicago a distributing point both for South American products and as a shipping point for American products South. This, if carried out, will be one of the most important of any transportation schemes lately devised.

....We heartily commend to the directors of every bank in the country the custom of the National Bank of Commerce in New York which issues an annual statement, sending one to each of its shareholders, giving somewhat in detail the investments held by the Bank and a brief explanation of whatever has occurred during the year of interest to its shareholders. Which were 1,725 in number on the 11th of May. It has paid during the year two dividends of four per cent. each. Its Board of Directors has made four examinations of the Bank's affairs, and the National Bank Examiner has made one.

....Among the securities sold at auction on the Real Estate Exchange on the 26th and 27th ults., were the following lots:

10 shares Equitable Gaslight Company, 110.
200 shares Copper Queen Cons. Mining Co. of Bisbee, Ariz., $10 each, $12 per share.
$2,000 Mutual Fire Ins. Co. of New York, 10 per cent. certificate, 100.
50 shares Port Morris Land and Imp. Co., 200.
$500 District of Columbia 3 65-100 per cent. funding bond, due 1924, 115¼.
15 shares Hudson Iron Co., $22 per share.
48 shares Unit. N. J. Ry. and Canal Cos., 225½.
$1,000 City of New York 7 per cent. Croton water main stock, due 1900, 128¾.
2,583 shares Nebraska and Western Ry., $500.
2 shares United States Trust Co., 800.
40 shares State Trust Co., 204½@205.
$33,000 Georgia Southern and Florida Ry. Co. first 6s, due 1927, 75¾.
10 shares Lawyers' Title Insurance Co., 157.
50 shares Nicaragua Canal Construction Co., 6¼.
100 shares Wells, Fargo & Co., 140¼.
$10,000 Mobile Street Ry. Co. first 6s, due 1927, 84¼@84¾.
$7,000 Sunbury and Northumberland Street Rd. first 6s, 60.
$7,000 Reed's Lake Electric Ry. Co. of Grand Rapids bonds (hypothecated), 56.
20 shares Farmers' Loan and Trust Co., 725.
100 shares N. Y. and Cuba Mail Steamship Co., 78.
$500 Hurley Stone Co. first mort. 6s bond, due 1899, 60.
100 shares American Dock and Trust Co., 25.
5 shares First Nat'l Bank of Staten Island, 105½.
34 shares People's Fire Ins. Co., 60.
10 shares Lawyers' Title Ins. Co., 156.
$5,000 United Electric Traction Co., thirty-year 6s, due 1920, 20.
4 shares Thurber-Whyland Co. pref., 100½.
$2,500 Cresson and Clearfield Co. and New-York Short Route Rd. Co. first mort. bonds, 75.
$5,000 Rochester, Hornellsville and Lackawanna 6s, 20.
$2,000 U. S. Cement Co. Consolidated 6s, due Jan. 20th, 1913, 25.
10 shares State Trust Co., 204.
$5,000 C., R. I. and Pac. Rd. 6s, due 1917, 119.
$10,000 D., L. and W. 7s, due 1907, 134½.
30 shares Standard Gaslight Co. pref., 87.
15 shares Jefferson Ins. Co., 80¼.
400 shares Ohio Central Rd. Co., $115.

....Mr. C. P. Huntington, from long experience in building, owning and managing railway lines is as good an authority upon their management as there is in this country. He says:

"I believe that I can take all of the railroads in this country, knock 2 per cent. off the existing rates, as they appear on the surface, and pay 5 per cent. dividends on all the stocks.

"I would run all of the roads as one property, and never charge more for a short haul than for a long haul; that is, where there is only rail competition. The public is not satisfied with the way things are running now, the railroads are not satisfied, and nobody is satisfied. Too much money is wasted in the railroad business in keeping up unnecessary and expensive offices, paying commissions and rebates, and in cutting rates. Each carload of freight out of this town is run after by twenty different interests, and in the scramble for it rates are cut.

"I believe in establishing joint railroad agencies wherever such agencies are practicable. It seems to me that the interest of both the public and the railroads lie in that direction. Of course, such agencies must be conducted in the interests of all roads concerned. I do not think that Mr. Gould or any other powerful railroad interest could dominate. The moment that it became apparent that one or two roads were getting the best of the others the whole joint agency scheme would fall to pieces. A railroad as well as a man can be as independently poor as it can be independently rich. We must work in the interest of all."

Mr. Huntington said that the great consolidation scheme which is destined to bring together under one management the Southern Pacific, Missouri Pacific, Atchison, and Union Pacific systems was getting along slowly. The important problem to solve was the basis of values upon which each property could come in. Of course to fix that basis and arrange the details must necessarily take a long time.

DIVIDEND.

....The Southern Pacific Company advertise in another column to pay at their office, 23 Broad Street, the coupons due June 1st on the following bonds:

Galveston, Harrisburg and San Antonio (Eastern Division) 2d mortgage, 7 per cent.

Letters of Credit. | **Investment Securities.**

Brown Brothers & Co.,
BANKERS, No. 59 WALL STREET, N. Y.

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BANKERS AND BROKERS,
16 AND 18 NASSAU STREET, NEW YORK CITY
Dealers in Investment Securities,
BUY AND SELL ON COMMISSION FOR CASH OR ON MARGIN ALL SECURITIES LISTED AT NEW YORK STOCK EXCHANGE.
DEPOSITS RECEIVED AND INTEREST ALLOWED ON BALANCES SUBJECT TO DRAFT AT SIGHT.

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Investments in Chicago Real Estate Pay Better than almost any other class of investments.
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REFERENCE: Chemical National Bank, N. Y.
6 PER CENT. MORTGAGE BONDS.
The security for which comprises mortgages in the cities of Des Moines and Omaha, also from the OLDEST AND BEST DEVELOPED counties near those cities. The reliability of these mortgages is unquestioned. If you will call upon me I will furnish such evidence of their worth as will convince you perfectly of the safety and profit in these investments.
Interest Coupons redeemable at the Chemical National Bank, New York.
A limited supply of these guaranteed 6 PER CENT MORTGAGE BONDS can from time to time be secured from the undersigned.
A. C. CASE, 41 and 43 Wall St., New York.

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Salt Lake City offers the best opportunity for profitable investments of any city in the West. Desirable Acreage suitable for platting. Choice building lots and residences at all prices. *Gold and Silver Mining properties for sale.* Loans secured by first-class Real Estate interest 8 to 10 per cent. net. Correspondence solicited. Printed information on application. References furnished. Member Salt Lake Chamber of Commerce. J. H. WATTS, No. 9 West 2d South Street, Salt Lake City, Utah.

ROANOKE, VA.,
1882-Population **4000. 1890**-Population **20,000**
Money can be made by investing at once in Roanoke. Increase of population and values unprecedented. Refer to all Banks of Roanoke. Will be glad to answer all correspondence.
FRANCIS B. KEMP & CO., Roanoke, Va.

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Issue Commercial and Travelers' Credits available in all parts of the world.
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Choice Investment Securities.

GREAT FALLS, Montana.
The year 1891 will witness the greatest growth that has ever occurred in the history of this city. the resources of which place it in the front rank of the growing towns of the great Northwest. For full information concerning reliable investments write to
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MANY,
Perhaps a Majority,
Contemplate a new location. Those east of the Mississippi think of the region westward with its vim and outcome. Kansas City, Kansas (the State's metropolis) is an inviting field for business, increasing values of investments, large or small, pleasant homes at moderate cost, with high-class educational, church and like privileges.
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$1,500,000 has been expended in public improvements since 1888. KEARNEY has a large water power, three railroads electric lights, gas, electric street railroad, water works, a fine system of sewerage, and telephones.
A City of schools and churches; the school system being unsurpassed in the West.
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Do You Want it to Earn More? Without risking the principal?
Most People Do. Write us for one of our LAND INVESTMENT CONTRACTS. It will cost you nothing, and if you are not satisfied with our plan, no harm has been done.
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TAXES and assessments looked after and paid.
LOANS on First Mortgage for a term of years carefully negotiated.

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Offers 6 per cent. Debentures, secured by deposit of 1st mortgages with the *Union Trust Company of New York*. Amount of issue *limited by Law. Connecticut Trustees, Executors, etc.*, can invest in these bonds.

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We have some mortgages running three to twelve months, which we can sell and guarantee at 8 per cent. bank discount.
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Capital, $500,000. Surplus, $135,000.
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First Mortgage Loans. Debentures issued by the Company, secured by First Mortgages held by trustees. Interest payable at the Chemical National Bank, New York. No better securities offered investors. Best of Eastern and Western references furnished if desired. Correspondence requested. Write for particulars.
J. N. CLARKE, Pres. E. C. WEBSTER, Treas.
D. M. MCELHINNEY, Vice-Pres. C. P. WEBSTER, Cashier.

SAFETY the great thing to be sought in an Investment, rather than high rate of interest.
We have loaned in twenty years
TWENTY MILLION DOLLARS
without loss to any customer.
Let us tell you what we can do for you in the way of something not only safe, but paying a good rate of interest.
None of our customers are waiting for their interest.
American Investment Co.,
150 Nassau Street, New York City.
E. S. ORMSBY, *President*. A. L. ORMSBY, H. E. SIMMONS, *Vice-Prest's.*

DIVIDEND.

OFFICE SOUTHERN PACIFIC COMPANY, 23 BROAD ST. (Mills Building). NEW YORK, May 27th, 1891.
COUPONS DUE JUNE 1ST, 1891, FROM THE FOLLOWING bonds will be paid at this office: GALVESTON, HARRISBURG & SAN ANTONIO Eastern Division Second Mortgage 7 per cent.
TIMOTHY HOPKINS, Treasurer.

OFFICE OF THE BOARD OF DIRECTORS AMERICAN EXPRESS CO., 65 Broadway, New York, May 12th, 1891. The Board of Directors of this Company has this day declared a dividend of three dollars ($3 00) per share, payable on and after the first day of July next. The transfer books will be closed on the 6th day of June at 12 o'clock M., and re-opened on the 2d day of July next. By order of the Board. J. N. KNAPP, Secretary.

Rapid growth of Tacoma, makes great demand for money for developments. Borrowers can better afford to pay 10 per cent. than Eastern ones 5 per cent. Undoubted security. Satisfactory references. Write me for interesting illustrated documents no matter whether you wish to invest or not.

10%

A. A. KNIGHT, Att'y at Law, Tacoma, Wash.

9 PER CENT. GUARANTEED.

First lienon Real Estate Worth 50 Times Amount of Loan. Safe as Government Bonds. Limited Amount offered. Write for Particulars and References near you.
UNION BANKING CO., Aberdeen, So. Dak.

SAFE DEPOSIT VAULTS
OF THE NATIONAL PARK BANK
OF NEW YORK.
214 and 216 Broadway.
Entrance through the Bank.

EQUITABLE
MORTGAGE COMPANY.

Capital subscribed	$2,000,000 00
Paid in (Cash)	$1,000,000 00
Surplus and undivided profits	396,716 85
Assets	11,168,685 04

This company solicits correspondence about all first-class investments.
Buys and negotiates Municipal, Railroad, Water, Industrial and Irrigation Bonds.
Issues its debentures and negotiates mortgage loans.
CHARLES N. FOWLER, President.
CHAS. BENJ. WILKINSON, Vice-President
B. P. SHAWHAN, Sec. and Treas.
OFFICES:
New York, 208 Broadway. Boston, 117 Devonshire St.
Phila., 4th and Chestnut St. Kansas City, Missouri.
London, England. Berlin, Germany.

IOWA LOAN AND TRUST COMPANY,
DES MOINES, IOWA.

Capital	$500,000 00
Surplus and Undivided Profits	200,000 00

The Debentures issued by this Company are recognized by Investors seeking perfect security instead of high rate of interest, as among the safest investments offered to the public.
Refers to
Messrs. Hiram Dewing & Son, New York City.
Messrs. Morton, Bliss & Co., New York City.
Geo. G. Williams, Esq., of the Chemical National Bank, New York City.
F. D. Gray, Esq., of the National Safe Deposit Company, Chicago, Ill.
F. A. Smith, Esq., No. 45 Milk St., Boston, Mass.
Also the Savings Banks and Investors throughout the East. Correspondence Solicited.
JOHN M. OWENS, President.
H. A. COFFIN, Treasurer.

THE SIOUX CITY LOAN AND INVESTMENT CO.,
SIOUX CITY, IOWA.
7 PER CENT. GUARANTEED CATTLE PAPER FOR SALE. We take from responsible farmers six to nine months notes for cattle bought by them to be fed for market, taking ample security. The best references given. Correspondence solicited.

SECOND ANNUAL STATEMENT OF THE condition of the UNION TRUST COMPANY, of SIOUX CITY, IOWA, at close of business December 31st, 1890:

RESOURCES.

Bills Receivable		$159,787 18
Overdrafts, secured and unsecured		1,864 31
National and State bank stock, at par		261,000 00
Premium paid in purchase of bank stock		7,500 00
Banking-houses		9,516 50
Other real estate owned		10,786 42
Bank safes, furniture and fixtures		5,165 62
Cash	$18,728 56	
Due from banks	19,221 30	39,949 86
		$535,585 18

LIABILITIES.

Capital Subscribed	$500,000
Capital Paid in	$488,600 00
Surplus	40,000 00
Undivided Profits	1,621 99
Dividend No. 3	17,042 50
Notes Sold, Payment Guaranteed	159,596 27
Funds Held in Trust and for investment	223,823 31
Due Banks	5,000 00
	$535,585 18

Combined Statement National and State Banks—Stock in which is held by Union Trust Co. at par value.

RESOURCES.

Loans and discounts		$695,854 98
Overdrafts		8,497 59
U. S. Bonds		62,500 00
Premiums		2,300 00
Stocks and bonds		2,400 00
Banking Houses		50,940 56
Other real estate and mortgages owned		21,418 91
Bank, safes, furniture and fixtures		12,665 56
Sight exchange	$100,524 92	
Due from U. S. Treasurer	2,812 50	
Cash	72,013 06	184,150 48
		$1,027,927 58

LIABILITIES.

Capital	$475,000 00
Surplus	14,500 00
Undivided profits	20,275 71
Circulation	46,250 00
Deposits	438,077 41
Bills payable	5,000 00
Re-discounts	49,145 56
	$1,027,927 68

THE UNION TRUST COMPANY OF SIOUX CITY, IOWA.

THIS Company is a purely Trust and Financial corporation. It offers a conservative and convenient medium for investment in safe and profitable securities. It has no contingent or unexpressed liability other than as indicated by its statement. Its Bills Receivable comprise the carefully selected and endorsed notes of Farmers secured upon cattle being fattened for market.

Its stock-holders include nearly 250 persons resident in the Western, Middle and Eastern states.

Investments for its own account and for its clients comprise carefully selected Iowa Farm Loans, National and State Bank Stock of Banks located in the corn growing and cattle feeding section of the Missouri Valley, and other equally desirable income securities, suitable for Individuals, Trust Funds and National or Savings Banks.

Savings, Trust Funds, or sums for investment will be allowed interest at five per cent., compounded semi-annually.

Investigation, the most thorough and searching, is invited.

NORTHWESTERN
GUARANTY LOAN CO.,
MINNEAPOLIS, MINN.
Capital paid in, . . $1,000,000.00
Debentures, Short-time Notes, Instalment Bonds.
Correspondence Solicited.
L. F. MENAGE, President.
THOMAS LOWRY, }
A. J. DEAN, } Vice-Prests.
W. S. STREETER, }

DULUTH.
The great cities of the world are either seaports or lakeports. By reference to the map you will see that Duluth is at the extreme western point of our inland seas. No city of its size has such great commercial and manufacturing advantages and none is growing so rapidly. Chicago and Duluth will ultimately be the two greatest cities of the West. Write for reading matter and state about the amount you might wish to invest.
C. E. LOVETT & CO., Duluth, Minn.

TEXAS!
AUSTIN, TEXAS.

AUSTIN Is the capital of the greatest State in the Union, and the healthiest city in the South. Climate unsurpassed. Roses bloom all the year.

AUSTIN Is located in the centre of the richest Cotton belt in the world.

AUSTIN Is now creating and will have ready for use of factories in 16 months the greatest water power (14,500 horse power) in the South or West.

AUSTIN Will offer most liberal inducements to manufacturers to locate there.

For full information concerning the many advantages of Austin as a place for investments, for manufactures, for health and for trade, address
CHAS. A. EDWARDS,
Secretary Commercial Club,
Austin Texas.

Texas & Mexico.
These are developing countries, and fortunes can be made by investing judiciously now.
WM. PENDLETON GAINES,
TEXAS AND MEXICAN LANDS, MORTGAGES VENDOR'S LIENS, STOCKS AND BONDS.
☞ Eighteen years' experience in Land Matters.
AUSTIN, TEXAS.
P.-O. BOX 163.
Ranches, Stock and Grain Farms, Cotton and Sugar Plantations, Mineral Lands, large bodies of Agricultural Lands for Colonies.
REFERENCES:
James H. Raymond & Co., Bankers....Austin, Texas
First National Bank.....Austin, Texas
City National Bank.....Austin, Texas
I make loans and investments for non-residents, subject to approval by any bank in Austin.

BETTER THAN 7% BONDS.
The Minnehaha Trust Co. will sell for a short time lots in Sioux Falls, South Dakota, within ½ to ¾ of a mile from Court House and center of city at prices from $300 to $400 per lot.
The money obtained from the sale of these lots will be expended by the company in the equipment of a large linen mill already erected near the lots offered for sale.
Apply for maps and circulars to
MINNEHAHA TRUST COMPANY,
108 State St., Boston, Mass., or Sioux Falls, So. Dak.

Commercial.

THE DRY GOODS TRADE.

THE week has been marked by a decided increase in the number of buyers in the market, including representatives of prominent out-of-town jobbing houses and a considerable expansion in the amount of business doing from day to day, altho at the close the holiday influence was not without a repressive effect. At the same time trade was of a peculiar character, the activity being localized in certain quarters with other concerns moving along in quiet fashion. It was further confined to certain descriptions of goods, such as domestics and all-wool flannels. In the latter the buying was a continuation of the increased demand noted since the announcement of the flannel auction being abandoned, but in the former it was clearly traceable to agents in their desire to lighten stocks, making favorable terms for buyers. Brown and bleached sheetings and blue goods were the prominent features, and large transactions in these were recorded, the business being conducted on private terms, generally believed to include either price concessions or long dating or both, as in addition to business for current requirements free orders were booked for fall delivery. The past week's sales have left stocks of domestics in improved shape, and the tone at the close was generally steady. Some reductions in the price of bleached shirting is still looked for, but up to the present agents have made no sign of revising current quotations. Whatever they made they have done in a private way, and it is probable that such changes as may be made will prove of a modified character.

Apart from domestics there has been no striking feature in the market for cotton fabrics. Prints have moved steadily in moderate quantities for seasonable needs, and a quiet demand has been experienced for desirable fine dress ginghams and other wash fabrics in summer styles. There is no show yet of fancy prints for fall wear, but leading agents have put a number of lines of fall ginghams and napped fabrics on the market with encouraging results. In all-wool goods there has been a steady demand for dress styles. These are well sold up for the present season, stock being unusually light, and as both plain and fancies are now largely under order for fall makes, prices are firm with here and there an upward tendency. Men's wear woolens have been sluggish throughout, the only feature of any importance being the efforts of certain agents to get ahead with business for next spring delivery. In this the styles shown are nearly all cotton warp cassimeres, but there have been some few makes of light all wool goods also exhibited.

The outlook for the fall season is considered highly promising, as crop prospects maintain their high promise here, while abroad no improvement has been noted, so that it is reasonable to look forward to the unusual combination of an abnormal yield and high prices. This augurs well for an active business in the dry goods trade later on, and the market is drawing some present strength from good expectations. Collections continue fairly regular in Western sections of the country, but in the South matters, altho not so bad as they were, leave much room for improvement.

READING NOTICES.

THE Schermerhorn and Worrell Investment Company, of Denver, Colo., have been established for several years as real estate and investment bankers and brokers. They ask the attention of those of our readers who desire to make safe and profitable investments in large or small sums, to the opportunities presented in Denver which offers undoubtedly one of the best fields for safe and reliable investments in real estate and first mortgages. Applications should be made to the Schermerhorn and Worrell Investment Company for particulars, references, etc.

PURE PORT WINE.

WE have in our stock of pure wines for medicinal and communion purposes a few cases of rare port, which is thirty-five years old. Those who require the very best article in a sick room can be supplied, as long as it lasts, at two dollars a bottle, or $24.00 a case of a dozen bottles. Brotherhood Wine Co., 36 Vesey Street, New York.

MORTGAGE INVESTMENTS.

MESSRS. MOORE BROTHERS, to whose advertisement in this paper special attention is called, have been established for many years in Minneapolis, Minn., and are prepared to make first mortgage loans on city property and upon farm lands in Hennepin County, Minnesota, netting the investor from six per cent. to seven per cent.

Our readers, of course, know that Minneapolis presents, on account of its rapid and healthy growth, opportunities for making mortgage investments which, while being perfectly safe, pay a better rate of interest than can be secured in the East; and Messrs. Moore Brothers will be glad to furnish particulars and references upon application.

TO THE PACIFIC COAST.

Go to California via the through lines of the Burlington Route, from Chicago or St. Louis to Denver, and thence over the new broad gauge, through car line of the Denver and Rio Grande Railway, via Leadville, Glenwood Springs and Salt Lake—through interesting cities and unsurpassed scenery. Dining Car service all the way.—*Adv.*

THE CHAMBERLIN INVESTMENT COMPANY.

MR. H. B. CHAMBERLIN, the senior member of the Chamberlin Investment Company, was for many years, previous to his removal to Denver, Col., a resident of New York State, and for a long time was President of the Young Men's Christian Association in Brooklyn. He probably has a larger acquaintance throughout the United States than any other man in the investment and real estate business. Mr. Chamberlin is a man who is reputed to have been successful in nearly if not quite every one of his real estate transactions. Certain it is that going to Denver twelve or fourteen years ago, with little or no capital he is regarded to-day as a millionaire. He has associated with him in business his two brothers, and the concern is looked upon in Denver, Col., its headquarters, as being one of the ablest, largest and most extensive in its transactions of any of the great real estate investment companies. The Chamberlin Investment Company have done business for so many Eastern people and have made such good profits for them that when asked for references they are able to give them in the immediate vicinity of the home of any person living at the East. Having seen Denver grow from a hamlet to a city of one hundred and twenty-five thousand inhabitants, and having made it their business to know everything regarding the real estate of the city and suburbs, the Chamberlin Investment Company are in a position to make investments in real estate and loans upon real estate with most excellent promise of profit to the investor. In fact, it has been said that extending over a period of ten or more years they have uniformly made profitable investments for their customers. The Chamberlin Investment Company will be pleased to hear from our readers and answer any inquiries or give any information in their power.

THE LEWIS INVESTMENT COMPANY.

THE Lewis Investment Company, of Des Moines, Iowa, have a paid up capital of $150,000 and have had fifteen years' successful experience in placing investments upon first mortgages on improved lands in Iowa and Eastern Nebraska. They also issue six per cent. debenture bonds secured by deposit of first mortgage loans. Des Moines, Iowa, being situated in the center of an old settled and well improved country, offers exceptional facilities for safe and desirable investments.

SALT LAKE CITY.

IT is well known that Utah has some of the most valuable and desirable mining properties in the country and some of them have been paying large dividends for a long series of years and promise to do so for a long time in the future. There are many desirable mining properties in that State for sale, and in addition there are very excellent opportunities in Salt Lake City for making desirable investments in real estate and in other ways.

Mr. J. H. Watts, of Salt Lake City, offers his services to our readers who think well to make investments there and will be glad to enter into correspondence with any one, sending references, etc.

A PHOTOGRAPHIC NOVELTY.

ROCKWOOD, 17 Union Square, has introduced an innovation in his art. He now charges only *Three Dollars* per dozen for the Superior Cabinet Portraits which (at $5 per dozen) have made his establishment famous. He is determined to try the policy of the nimble sixpence.

Black Grenadine and Gloriosa.

We are now closing out a lot of Black All-Silk Surah Stripe Grenadines at 75 cents per yard, reduced from $1.25. Also a large assortment of Black Figured Gaze Grenadine at $1 per yard, a very superior article for the price. And Black Gloriosa at $1.25 per yard, formerly $1.50. These goods are from the looms of a noted German manufacturer.

James McCreery & Co.
BROADWAY & 11th STREET,
NEW YORK.

CARPETS.

WE CALL SPECIAL ATTENTION TO THE FOLLOWING SPECIALTIES:
A BEAUTIFUL LINE OF
WILTONS AND WILTON VELVETS.
A RECENT PURCHASE, WILL BE CLOSED OUT AT A SACRIFICE.

MATTINGS

Our importation of China and Japanese Straw now on exhibition. It is a thing of wonder to see the many new and novel effects.
3,000 Rolls of fine fancy patterns, bought from bankers on account of trouble with consignee, will be closed out
AT $7.50 PER ROLL OF 40 YARDS;
WORTH $12.
We have the white and red check and some fancy patterns as low as
$5.00 PER ROLL OF 40 YARDS.

UPHOLSTERY GOODS
AND
CURTAINS.
Immense stock, at less than importation prices.
SUN-FAST HOLLAND WINDOW SHADES
(A specialty.)

Sheppard Knapp & Co.,
SIXTH AVE., 13th & 14th STS., N. Y.

"THE FASHIONABLE CORSET SUBSTITUTE."
EQUIPOISE WAIST FOR LADIES, MISSES, AND CHILDREN.

Made on true hygienic principle; modeled on lines which give a graceful figure; perfect support from shoulders, distributing clothing-strain and weight; three garments in one, corset, waist, and cover; best of materials.

Write for a copy of our finely illustrated pamphlet on
SENSIBLE DRESSING.
Containing unbiased articles by eminent writers
FREE TO EVERYBODY.
GEORGE FROST & CO., 31 BEDFORD ST., BOSTON.

VENTILATED INTER-AIR-SPACE CLOTHING.
Adapted to all climates and all variations of temperature. Sold by leading merchants in all principal cities. Illustrated catalogue mailed free on application to
HARDERFOLD FABRIC CO., Troy, N.Y.
Mention this Paper.

McCOMBER
SOLE MANUFACTURER OF AND DEALER IN
McComber's Patent Boots and Shoes.
AND
McCOMBER'S LASTS
FOR MEN, WOMEN AND CHILDREN.
McComber's Army and Navy Walking Shoes are the only perfect walking shoes made.
Suitable for City, Seaside or Mountain. No wardrobe complete without McCOMBER'S Walking, House and Parlor dress Boots, Shoes and Slippers.
Descriptive pamphlet sent free to all unable to call.
JOEL McCOMBER,
52 East 10th Street, New York City.

NEW ENGLAND MONUMENT CO.
CEMETERY MEMORIALS IN GRANITE, BRONZE AND MARBLE.
1291 Broadway, N. Y. City, opposite Dodge Statue.

O'NEILL'S,

6th Ave., 20th to 21st St.,

NEW YORK,

WILL SELL

THIS WEEK

1,000 DOZEN

FRENCH

PALM HATS

PLAIN AND OPEN WORK BRIMS, BLACK OR WHITE, AT

75c.,

98c.,

$1.25

EACH.

Former Prices $1.50, 2.25 & 2.75.

The above are the LIGHTEST SUMMER HATS ever imported, and are Exceptional Bargains.

H. O'NEILL & CO.,

6th Ave., 20th to 21st St.

New China and Japan

MATTINGS

TERRIBLE SLAUGHTER IN PRICES.

500 rolls Seamless Colored Japanese Mattings, from $5 50 to $8.00 per roll, 40 yards each.

500 rolls Damask Colored Mattings at $12 per roll, 40 yards each. Extraordinary value, no heavier to be found.

1,000 rolls Fancy Matting, 40 yards each, at $6 per roll. Best value in America.

1,000 rolls Fancy Seamless Mattings, at $8 per roll, 40 yards each. Together with full assortment of other desirable styles and choice qualities at and below cost of importation.

H. P. WILLIAMS & CO.,

250 CANAL STREET, NEW YORK.

THE "GLOVE THUMB RETROGRADE"

Seamed Mitts cannot Rip, are a Perfect Fit, Pure Silk, and are manufactured only by the Jennings Lace Works, N. Y. All Large Dealers Keep Them.

O'NEILL'S,

6th Ave., 20th to 21st St.,

NEW YORK,

OFFER

SPECIAL VALUE

IN

Housefurnishing Goods China and Glassware

THIS WEEK.

Hardwood Refrigerators,

7.44

WORTH 8.50.

12 Inch Lawn Mowers,

3.96

WORTH 5.00.

Bissell Carpet Sweepers,

96c.

WORTH 1.50.

Decorated English Toilet Sets with Jar,

2.98

WORTH $4.50.

Decorated French China Dinner Sets, 125 pieces,

31.69

GOOD VALUE AT $40.00.

Cut Glass Oil Bottles,

96c.

WORTH $1.50.

Large Assortment of

JARDINIERES

AT

LOW PRICES.

H. O'NEILL & CO.,

6th Ave., 20th to 21st St.

EMPIRE

WINDOW SHADES

AND

SHADE ROLLERS

ARE THE BEST MADE.

JAY C. WEMPLE CO.,

537 & 539 Broadway, New York.

184 & 186 Wabash Ave., Chicago.

SPECIMEN COPIES.

Any subscriber of THE INDEPENDENT who would like to have a specimen copy of the paper sent to a friend can be accommodated by sendings us, on a postal card the name and address to which he would like the paper sent.

O'NEILL'S,

6th Ave., 20th to 21st St.,

NEW YORK.

Special Bargains

IN

WASH GOODS

THIS WEEK.

One lot Scotch Ginghams, reduced from 50c. and 60c. per yard to

35c. YARD.

One lot Scotch Ginghams, reduced from 35c. and 40c. per yard to

25c. YARD.

One lot Scotch Ginghams, reduced from 25c. and 30c. per yard to

18c. YARD.

150 pieces Fast Black Sateen, Crape finish, reduced from 30c., 35c. and 40c. to

15c., 20c. AND 25c. YARD.

H. O'NEILL & CO.,

6th Ave. 20th to 21st St.

HOTELS, SUMMER RESORTS, ETC.

A LADY going abroad would chaperon two or more young ladies Highest references given and required. Address TRAVELLER, Independent Office.

BOARD.—In a quiet town in the Adirondacks. Good table, pleasant rooms. For terms address X, Keeseville, N. Y.

SARATOGA SPRINGS.

United States Hotel.

SEASON OF 1891 OPENS JUNE 16TH, AND REMAINS OPEN UNTIL OCTOBER 1ST.

TOMPKINS GAGE & PERRY.

Union Square Hotel

UNION SQUARE

CORNER 15TH STREET NEW YORK

DAM & DeREVERE, Props

ST. DENIS HOTEL

AND

Taylor's Restaurant,

Broadway, corner 11th Street, New York.

Insurance.

SUNDRY REPORTS TO THE NATIONAL BOARD.

THE principal portions of the address of President Heald to the National Board at its recent (twenty-fifth) annual meeting have already been printed; there were, however, some committee reports upon special topics which are not covered in that address. Mr. George L. Chase, chairman of the committee on legislation and taxation, reported that the number and character of the bills introduced in the various State legislatures during the late sessions have kept the committee very busy. From October 1st down to the date of writing, the procession of bills had been constant, and most of them have been unnecessary even if not positively burdensome and unjust. About forty legislatures were in session during that term. In the report made a year ago it was intimated that the committee would not rest satisfied with opposing new bills which were objectionable but would, if needful, try to procure introduction of repeal measures where deemed advisable. Ohio was selected as the State, and its valued-policy law as the subject, of beginning the repeal movement; but after correspondence with the Western committee and with the Ohio Superintendent, it was thought the movement at present inopportune, and as the committee did not feel willing to risk making a decided and open effort without reasonable prospect of success the subject was allowed to stand over.

The committee on incendiarism reported the payment, during the year, of three rewards aggregating $1,050, securing seven convictions; since the establishment of the Board's arson fund, 149 rewards have been paid and 221 convictions secured. The most interesting feature in this report was its correspondence with insurance commissioners with the hope of inducing them to use their official positions to influence the enactment of laws providing for official investigation of the causes of fires; replies from a number of commissioners, favorable to such enactment, are printed in the report.

The committee on fire departments and patrols and water supply made a report mainly relating to the work done under their direction by Mr. John W. Smith, the Board Inspector, who has visited fifty-two cities in the ten months of his service.

The committee on adjustments called attention to the prevalent custom of disposing of small claims of $200 and under. Upon the theory that such trifles are not worth making any effort about, the custom is to send blank proofs of loss to the local agent, with instructions to ascertain and pay the loss and charge the amount in his next statement. By this method companies in the aggregate pay, as a rule, much more than should be paid upon honest claims, besides paying a great deal on claims which are not entitled to anything whatever. Local agents are not competent persons for such duties, because many of them have no qualifying experience; because they have not made the policy a study and hence often pass in the loss schedule articles which were not covered; and because any objection to claims angers the claimant and re-acts upon the agent. The committee therefore recommended the sending of an adjuster in every case where possible, believing that the amounts legitimately saved will more than meet the additional cost.

The committee on statistics and origin of fires reported that besides the official statistics of insurance departments and the additional ones by the insurance journals there are valuable ones available from the loss records of the companies and the returns of fire departments and salvage corps throughout the country, if only they were properly systematized and arranged, thus becoming accessible. The fire and patrol reports contain data of the number of alarms and when and how occurring, the time spent in extinguishing, the insurance involved, the covers spread,

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insurance loss, amounts lost on different days of the week, etc. But if certain other data were supplied it would be easy to compute the ratios of alarms to population, fires to population, fires to number of buildings, loss to values, etc. The committee see no reason why all patrol organizations supported by underwriters should not be instructed to report upon a uniform blank furnished by the Board, and think the fire departments might be induced to give similar details in their reports.

The special committee on building laws presented a memorandum, giving their view as to a standard law for adoption by all the State, subject to municipal modifications. They recommended that all buildings above seventy feet in hight be built of incombustible materials throughout; that interior structural iron work in all buildings be covered and protected by fireproof material; that all buildings over fifty feet in hight be furnished with permanent standpipes and ladders; that the hight of buildings to be erected should not exceed two-and-a-half times the width of the principal street on which they are located, and that in no case should any building or part of a building, except church spires, be carried above 125 feet, without a special permit; that open floor space, undivided by walls of brick or other incombustible material, in all buildings hereafter erected for mercantile or manufacturing purposes, should not exceed 6,000 square feet, unless by special permission, based upon unusual and satisfactory precautions; that every building to be erected, of three or more stories in hight, except dwelling-houses for one family, and which shall cover more than 2,500 square feet, shall have incombustible stairways, inclosed in brick walls, at the rate of one such stairway for every 2,500 square feet; that wooden buildings within eighteen inches of the boundary line between their own lot and adjoining property, should have the adjacent wall of brick, or should have the same when built within three feet of each other; that the owner of the estate in which a fire originates shall be responsible for damages from the spread of fire beyond his own estate, if it is shown that these regulations were not complied with in his building; and that a certificate from the building inspector or other proper officials shall be considered sufficient proof of such compliance, if the building has not been altered since it was given.

The following recommendations in construction were also made:

"*a*. In all buildings, of every kind, the space between the stringers of wooden stairs, if plastered or boarded underneath, should be stopped by filling with incombustible material at three places at least in every flight of stairs.

"*b*. All hearths in buildings with wooden floor beams should be supported by trimmer arches of brick or stone.

"*c*. In every building the space between all studding and furrings, both of inside partitions and outside walls, in the thickness of the floor and for six inches above should be filled with incombustible material. Also that the continuous space between the joists of every floor, ceiling and roof shall be effectually cut off at every point where the joists are supported.

"*d*. All brick party walls and brick outside walls adjoining neighboring property should be carried up above the adjoining building.

"*e*. At least four inches of brick should intervene between the ends of wooden floor beams entering a brick party wall from opposite sides.

"*f*. The walls of brick buildings should be tied at intervals by the floor beams, which, if of wood, should be so anchored to the walls that, in case they are burned off, they will not, in falling, overthrow the walls."

NOMENCLATURE OF INSURANCE REPORTS.

AT the recent annual meeting of the American Board of Fire Underwriters, Mr. Thomas H. Montgomery, President of the American Fire of Philadelphia, read a paper upon the "Phraseology and Arrangement of Department Annual Statistics." He first objected to including premiums in the same category with interest as being income. Obviously, interest is income, and premiums are not income until they have been earned and the policies they represent have been marked off the liabilities; it would be as correct to treat bank deposits as income, the difference being that the entire amount in one case is returnable and in the other case from 50 to 60 per cent. must be considered as probably returnable and there is no certainty that the whole may not be called for. Literally, all moneys which come in, other than distinctive deposits, are income, and we may apply the term net income to cover interest and the portion of premiums which has been earned; yet even this is not strictly net, for expenses have to be taken out before the residuum in any business can be found. The only practical consequence is the fact of or the liability to misconception; and here Mr. Montgomery speaks with strong emphasis. He declares that classing premiums as income carries to the ordinary unthinking mind the notion that premiums as well as income are earned and that "no term has misled our legislators so much as this," so that a company with a million of premium and a hundred thousand of interest is counted rich in eleven hundred thousand dollars of income, "and the question arises why an institution with such an income should be making any plaint about the hazards and uncertainties of its business." Mr. Montgomery would correct this misapprehension by using the word "receipts" instead of income, since that word "leaves the question entirely open as to what portion of such may be charged against the company in its catalog of liabilities." He would also call for "gross premiums on risks written or renewed during the year," instead of "gross cash premiums received," and he proceeds to set forth the reasons. Credit is allowed in assets for "premiums in due course of collection," and necessarily so, inasmuch as the liability arising under the policies to which such premiums refer is included in liabilities; but, "by a curious anomaly, in another section of the statement the company is given credit in the assets for the outstanding premiums but is refused them in the income or receipts from which alone those assets can be fed." These premiums do get into income account as well as asset account as given in the official figures, but in a behindhand and clumsy way; as Mr. Montgomery says, "as is now required, the company adds to its year's premiums those outstanding of the previous annual statement and from the total deducts the present outstanding." The Home, for instance, had $574 224 outstanding uncollected premiums at the end of 1889, which amount was in assets but not in income account; it adds this to the $4,108,931 premiums received in 1890, and deducts the $558,367 then left outstanding, and the resulting $4,124,778 is treated by the Department as the true premium receipt for 1890 and is "made the basis of all the departmental percentages of losses and expenses to premiums." Taking 34 companies which do a business of not less than a million in premiums, Mr. Montgomery figures out, in plus and minus columns, the amounts of gain or loss, in each company, by this method of computation; all but 6 of the 34 companies are in the minus column, this meaning that the outstanding premiums now are more than a year ago in case of 28; as he puts it, "the sum of $1,175,509 in premiums written by 34 companies reporting to the New York Department is thus lost to the Department when it makes up its annual averages and very seriously affects the results which its columns display as the outcome of the year's business." He adds a table showing the variances thus caused in the ratios of loss to premiums, in one case figured on premiums literally received during the year and in the other on premiums on the actual risks written.

He objects reasonably to the word "expenditures" as including dividends, which are neither expense nor expenditure; he would call this section disbursements, as he would the other receipts.

With equally good reason he objects to the liabilities section, because together with particular liabilities of reserve, unpaid losses, etc., are footed up, in a grand total, capital and surplus; this total agrees, to a penny, with the total of assets directly preceding, so that the casual reader may conclude that the company owes every dollar it possesses and really has nothing left of its own. Of course this is true in the balance-sheet sense, but not in the popular understanding, and Mr. Montgomery demurs to an apparent official condemnation of the home companies by exhibiting the total liabilities in one case and in the other only those liabilities which concern the general public.

His final demurrer is to the order of the sections in the official sheet. He says:

"It has frequently occurred to me, and I am confident I cannot alone hold this thought, that the general sequence of the annual statement as now formulated is unmethodical. After confirming the total assets and charging all the liabilities, then the business of the year just closed is called for in its receipts and disbursements. As the assets thus officially confirmed have been largely contributed to by the business of the year just reported upon, that business should have the first call; and as a proof of the present assets, those of the twelvemonth before should be the initial point, to which may be added all the subsequent receipts and a gross footing made; and then the section of disbursements should close with the gross figure of present assets, and the footing of each section thus would agree, and the gain or loss in the year's business would at once express to the eye the difference in the assets at the two stated periods. Following this arrangement should come the section giving these last assets in detail, and this in turn be followed by the section embracing the liabilities for insurance fund, unpaid losses and any other existing claims; the difference between the footings of these latter two sections would form the surplus to the policy holder; whether such difference be entitled capital or surplus, all the policy holder desires to know is the amount the company holds in hand to meet its indemnity to him in any possible emergency, over and beyond all admitted existing liabilities. As stated above, this statement of the admitted liabilities alone is permitted to the foreign company and should not be denied the American.

"I am confident that all companies are desirous of showing a clear and fair sheet in their pursuit of business; and while, perhaps, it may be admitted that no branch of invested capital in this country is exposed to such inquisitorial examination every twelvemonth as is fire underwriting, yet all we here and now desire to claim is that our returns be called for in proper sequence and published with such verbiage as to found upon it no possible misconception by our fellow-citizens or by our law-makers."

A FEW weeks since, in one or two editorials in these columns, we showed the shamelessness, recklessness and dishonesty of the promoters of the bond schemes then prevalent in Philadelphia; but we had no idea that the cyclone would strike them at so early a day. The air of Philadelphia, which has been charged for some months with fraudulent schemes of many kinds, has become somewhat purer and clearer; but the lesson has been an expensive one, and has largely fallen upon people of moderate means, the dupes of knaves.

INSURANCE.

1851. THE 1891.

MASSACHUSETTS
MUTUAL LIFE
INSURANCE COMPANY
OF SPRINGFIELD, MASS.

40 Years of Succesful Experience
PURELY MUTUAL.

Every policy-holder a stockholder and entitled to participate in distributions of surplus.
The Mass. non-forfeiture applies to all policies, and contains the most liberal features ever before offered. Examine its merits before insuring your life.

ACTIVE AGENTS WANTED.
M. V. B. EDGERLY, President.
HENRY S. LEE, Vice-President.
JOHN A. HALL, Secretary.

MERCHANTS INSURANCE CO.
Incorporated May, 1851.

CAPITAL, $200,000

HOME OFFICE,
20 Market Square,
Providence, R. I.
President,
WM T. BARTON.
Secretary,
WM. P. GOODWIN.

This Company issues Safety Fund Policies.

1851. Fortieth Annual Statement 1891.
OF THE
PHŒNIX MUTUAL
Life Insurance Company,
OF HARTFORD, CONNECTICUT.

ASSETS, JANUARY 1st, 1891.

Loans on First Mortgages of Real Estate		$6,261,705
Premium Notes and Loans on Policies in force		824,436 78
Real Estate owned by the Company		1,149,819 38
United States Municipal and Railroad Bonds and Stocks		1,007,665 36
Bank Stocks		189,429 00
Interest due and accrued		171,807 13
Deferred and out-standing premiums		103,173 03
Cash on hand and in bank		322,507 78
Gross Assets, January 1st, 1891		$10,030,634 93

LIABILITIES.

Reserve on Policies in force, 4 per cent. interest (Connecticut and New York Standard)	$8,713,722 60	
Special Policy reserve	497,991 00	
Reserve on Real Estate Account	96,690 26	
Premiums paid in advance and loading on outstanding and deferred premiums	32,469 69	
Claims by death outstanding and other liabilities	111,699 66	
		9,452,572 81
Surplus at Four per cent		$578,062 32
Surplus at Four and one-half per cent		$1,087,791 32

This Company has paid since organization for DEATH LOSSES, MATURED ENDOWMENTS, DIVIDENDS TO POLICY-HOLDERS, and SURRENDERED POLICIES, more than $30,000,000.00.

During the year 1890 an increase was made in each of the following items:
ASSETS, SURPLUS, NEW INSURANCE, NEW PREMIUMS, RENEWAL PREMIUMS, and INSURANCE IN FORCE.

The new plans of the Company are brief, clear and liberal. Life and Endowment Policies have endorsed upon them definite cash, loan and paid-up values, and in case of lapse, insurance is extended without action on the part of the insured.

The new Term Plan furnishes protection at a low price, and grants valuable privileges in case a change is desired to some other form of insurance.

JONATHAN B. BUNCE, President.
JOHN M. HOLCOMBE, Vice-President.
CHARLES H. LAWRENCE, Sec'y.

OFFICE OF THE
ATLANTIC
MUTUAL INSURANCE COMPANY

NEW YORK, January 21st, 1891.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1890.

Premiums on Marine Risks from 1st January, 1890, to 31st December, 1890		$3,829,331 19
Premiums on Policies not marked off 1st January, 1890		1,357,821 14
Total Marine Premiums		$5,187,152 33
Premiums marked off from 1st January, 1890, to 31st December, 1890		$3,792,974 46
Losses paid during the same period	$1,423,467 21	
Returns of Premiums and Expenses	$753,158 86	
The Company has the following Assets, viz.:		
United States and State of New York Stock, City, Bank and other Stocks		$7,509,315 0
Loans secured by Stocks and otherwise		2,966,000 00
Real Estate and Claims due the Company, estimated at		1,118,562 11
Premium Notes and Bills Receivable		1,345,049 39
Cash in Bank		198,428 18
Amount		$12,527,334 68

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the Third of February next.

The outstanding certificates of the issue of 1886 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Third of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1890, for which certificates will be issued on and after Tuesday, the Fifth of May next.

By order of the Board,
J. H. CHAPMAN, Secretary.

TRUSTEES:

J. D. JONES, W. H. H. MOORE, A. A. RAVEN, JOSEPH H. CHAPMAN, JAMES LOW, WM. STURGIS, BENJAMIN H. FIELD, WILLIAM DEGROOT, WILLIAM H. WEBB, HORACE GRAY, WILLIAM E. DODGE, JOHN L. RIKER, GEORGE BLISS, C. A. HAND, JOHN D. HEWLETT, CHARLES P. BURDETT, HENRY E. HAWLEY, CHAS. H. MARSHALL, JAMES G. DE FOREST, CHAS. D. LEVERICH, N. DENTON SMITH, EDW. FLOYD-JONES, GEORGE H. MACY, LAWRENCE TURNURE, WALDRON P. BROWN, ISAAC BELL, THOMAS MAITLAND, ANSON W. HARD, LEONARD N. LOVELL, GEORGE L. NICHOLS, GUSTAV AMSINCK, WILLIAM G. BOULTON, RUSSELL H. HOADLEY, JOSEPH AGOSTINI, GEORGE W. CAMPBELL, VERNON H. BROWN, CHRISTIAN DE THOMSON.

JOHN D. JONES, President.
W. H. H. MOORE, Vice-President.
A. A. RAVEN, 2d Vice-President

THE MUTUAL
LIFE INSURANCE COMPANY OF NEW YORK

RICHARD A. McCURDY, PRESIDENT.

Statement for the year ending December 31st, 1890.

Assets,		**$147,154,961 20**
Reserve on Policies at 4%,		**$136,668,368 00**
Liabilities other than Reserve,		**505,359 82**
Surplus,		**9,981,233 38**
Receipts from all sources,		**34,978,778 69**
Payments to Policy-Holders,		**16,973,200 05**
Risks assumed,	**49,188 policies,**	**160,985,985 58**
Risks in force,	**206,055 policies,**	**638,226,865 24**

THE ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Bond & Mortgage Loans,	**$76,529,231 72**
United States Bonds and other Securities,	**51,311,631 54**
Loans on Collateral Securities,	**8,624,400 00**
Cash in Banks and Trust Companies at interest,	**3,556,441 59**
Interest accrued, Premiums deferred, etc.,	**7,133,256 35**
	$147,154,961 20

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

The business for 1890 shows INCREASE over that of 1889, as follows:

In Assets,		**$10,753,633 18**
In Reserve on Policies and Surplus,		**10,554,091 94**
In Receipts,		**3,859,759 07**
In Payments to Policy-holders,		**1,772,591 67**
In Risks assumed,	**4,611 policies,**	**9,383,502 21**
In Risks in force,	**23,745 policies,**	**72,276,931 32**

Year.	Risks Assumed.	Risks Outstanding.	Payments to Policy-Holders.	Receipts.	Assets.
1884...	$34,681,420...	$351,789,285...	$13,923,062 19...	$19,085,318 41..	$103,876,178 51
1885...	46,507,139...	368,981,441...	14,402,049 90...	20,214,954 28..	108,908,967 51
1886...	56,832,719...	393,809,203...	13,129,103 74...	21,137,176 67..	114,181,963 24
1887...	69,457,468...	427,628,933...	14,128,423 60...	23,119 922 46..	118,806,851 88
1888...	103,214,261...	482,125,184...	14,727,550 22...	26,215,932 52..	126,082,153 56
1889...	151,602,483...	565,949,934...	15,200,608 38...	31,119,019 62..	136,401,328 02
1890...	160,985,986...	638,226,865...	16,973,200 05...	34,978,778 69..	147,154,961 20

New York, January 28th, 1891.

BOARD OF TRUSTEES.

SAMUEL E. SPROULLS.	OLIVER HARRIMAN.	S. VAN RENSSELAER CRUGER.	THEODORE MORFORD.
LUCIUS ROBINSON.	HENRY W. SMITH.	CHARLES R. HENDERSON.	WILLIAM BABCOCK.
SAMUEL D. BABCOCK.	ROBERT OLYPHANT.	GEORGE BLISS.	PRESTON B. PLUMB.
GEORGE S. COE.	GEORGE F. BAKER.	RUFUS W. PECKHAM.	STUYVESANT FISH.
RICHARD A. McCURDY.	JOS. THOMPSON.	J. HOBART HERRICK.	AUGUSTUS D. JUILLIARD.
JAMES C. HOLDEN.	DUDLEY OLCOTT.	WM. P. DIXON.	CHARLES E. MILLER.
HERMANN C. VON POST.	FREDERIC CROMWELL.	ROBERT A. GRANNISS.	JAMES W. HUSTED.
ALEXANDER H. RICE.	JULIEN T. DAVIES.	HENRY H. ROGERS.	WALTER R. GILLETTE.
LEWIS MAY.	ROBERT SEWELL.	JNO. W. AUCHINCLOSS.	JAMES E. GRANNISS.

ROBERT A. GRANNISS, VICE-PRESIDENT.

WALTER R. GILLETTE, General Manager. ISAAC F. LLOYD, 2d Vice-President.
WILLIAM J. EASTON, Secretary. FREDERICK SCHROEDER, Assistant Sec'y.
ARCHIBALD N. WATERHOUSE, Auditor.

EMORY McCLINTOCK, LL.D., F. I. A., Actuary.
JOHN TATLOCK, Jr., Assistant Actuary. CHARLES B. PERRY, 2d Assistant Actuary.

FREDERIC CROMWELL, Treasurer.
JOHN A. FONDA, Assistant Treasurer. WILLIAM P. SANDS, Cashier.
EDWARD P. HOLDEN, Assistant Cashier.

WILLIAM G. DAVIES, General Solicitor. WILLIAM W. RICHARDS, Comptroller.

MEDICAL DIRECTORS:
GUSTAVUS S. WINSTON, M.D. E. J. MARSH, M.D. GRANVILLE M. WHITE, M.D.

WASHINGTON
LIFE INSURANCE CO.
OF NEW YORK.

W. A. Brewer, Jr., Prest.
ASSETS, $10,500,000.
Guaranteed Cash Values.
Unrestricted residence.
Incontestable Policies.
Definite Contracts.
Immediate settlement of Claims.
OFFICE:
21 Courtlandt St.

New England Mutual
LIFE INSURANCE COMPANY.
Post-Office Square, Boston, Mass.

ASSETS, Dec. 31st, 1890..	**$21,102,654 30**
LIABILITIES.....	**19,072,124 16**
	$2,030,530 14

LIFE RATE ENDOWMENT policies are issued at the old life rate premium.
Annual Cash distributions are paid upon all policies.
Every policy has indorsed thereon the cash surrender and paid-up insurance values to which the insured is entitled by the Massachusetts Statute.
Pamphlets, rates and values for any age sent on application to the Company's Office.

BENJ. F. STEVENS, President.
JOS. M. GIBBENS, Vice-Pres.
S. F. TRULL, Secretary.
WM. B. TURNER, Asst. Sec.

THE AMERICAN FIRE INSURANCE CO., Philadelphia
EIGHTY-FIRST ANNUAL STATEMENT.

Cash capital	$500,000 00
Reserve for reinsurance and all other claims	1,304,655 25
Surplus over all Liabilities	455,708 82
TOTAL ASSETS January 1st, 1891..	$2,260,364 07

THOMAS H. MONTGOMERY, *President.*

STATE MUTUAL
Life Assurance Company of Worcester, Mass.
A. G. BULLOCK, President.
January 1st, 1891.

ASSETS	**$6,396,372 16**
LIABILITIES	**5,490,314 42**
SURPLUS (Mass. Standard)	**$906,257 74**

Cash surrender values stated in every policy, and guaranteed by the Massachusetts Non-Forfeiture law.
NEW YORK OFFICE, 189 Broadway,
C. W. ANDERSON, Gen. Ag't.

CONTINENTAL
INSURANCE CO.
OF NEW YORK CITY.

Extract from Statement made January 1st, 1891.

Cash Capital	**$1,000,000 00**
Reserve for Insurance in force, etc	**2,985,328 79**
Net Surplus	**1,602,620 05**
Policy-holders' Surplus	**2,602,620 05**
Gross Assets	**5,587,948 84**

SAFETY FUND POLICIES ISSUED.

F. C. MOORE, President.
CYRUS PECK, Vice-President and Secretary.
HENRY EVANS, 2nd Vice-President and Secretary A. D.
EDWARD LANNING, WM. A. HOLMAN, } Ass't Sec'ys.
MAIN OFFICE:
100 Broadway, New York.
C. H. DUTCHER, Secretary Brooklyn Department. Court and Montague Streets, Brooklyn, N. Y.
J. J McDONALD, Manager Western Department, Chicago, Ill.
R. J. TAYLOR, General Adjuster.
GEO. E. KLINE, Assistant to General Manager.
D. B. WILSON, Manager Pacific Coast Department, San Francisco, Cal.

RESPONSIBLE AGENTS WANTED.

THE
EQUITABLE
LIFE ASSURANCE SOCIETY
OF THE UNITED STATES.

JANUARY 1, 1891.

Assets,	**$119,243,744.47**
Liabilities, including Reserve on all existing Policies (4 per cent. Standard),	**95,503,297.13**
Total Undivided Surplus, over 4 per cent. Reserve,	**$23,740,447.34**
Income,	**$35,036,683.24**
New Assurance written in 1890,	**203,826,107.00**
Outstanding Assurance,	**720,662,473.00**

The results of Twenty-year Tontine policies maturing in 1891 are unprecedented.

The Free Tontine policy (the Society's latest form) is UNRESTRICTED as to residence, travel and occupation after one year; INCONTESTABLE after two years, and "NON-FORFEITABLE" after three years.

Claims are paid immediately upon the receipt of satisfactory proofs of death.

HENRY B. HYDE, President.
JAMES W. ALEXANDER, Vice-Pres't.

1850. 1891.
MANHATTAN LIFE INSURANCE CO.
INCORPORATED 1850.

Increase in ASSETS. Increase in AMOUNT AT RISK.
Increase in INCOME. Increase in SURPLUS.

OUR SURVIVORSHIP DIVIDEND POLICY IS
INCONTESTABLE, NON-FORFEITABLE, PAYABLE AT SIGHT.

CONTAINS no suicide nor intemperance clause; grants absolute freedom of travel and residence, and is free from all technicalities.

Every option GUARANTEED ON THE FACE of our new INVESTMENT BOND POLICY.

HENRY B. STOKES, President.
J. L. HALSEY, *Vice-President.* H. Y. WEMPLE, *2d Vice-President.*
W. C. FRAZEE, *Secretary.* J. H. GIFFIN, Jr., *Ass't Sec'y.*
E. L. STABLER, *Actuary.*

THE BERKSHIRE
Life Insurance Company
OF PITTSFIELD, MASS.,

Issues all approved forms of Life and Endowment Policies subject to the non-forfeiture laws of Massachusetts.

NEW YORK, 271 Broadway.
PHILADELPHIA, 512 Walnut Street.
BOSTON 40 Water Street.

1850. 1891.
THE UNITED STATES
Life Insurance Co.,
IN THE CITY OF NEW YORK.

	1888.	1889.	1890.
New Insurance written	$6,335,665 50	$8,463,625 00	$11,955,157 00
Total amount Insurance in force Dec. 31st.	25,455,249 00	29,469,580 00	35,395,462 50

GEO. H. BURFORD, President.
C. P. FRALEIGH, Secretary.
A. WHEELWRIGHT, Assistant Secretary.
WM. T. STANDEN, Actuary.

The two most popular plans of LIFE INSURANCE are the CONTINUABLE TERM POLICY which gives to the insured the greatest possible amount of indemnity in the event of death, at the lowest possible present cash outlay; and the GUARANTEED INCOME POLICY which embraces every valuable feature of investment insurance, and which in the event of adversity overtaking the insured may be used as COLLATERAL SECURITY FOR A LOAN to the extent of the full legal reserve value thereof in accordance with the terms and conditions of these policies.

GOOD AGENTS, desiring to represent the Company, are invited to address J. S. GAFFNEY, Superintendent of Agencies, at Home Office.

J. M. ALLEN, President.
W. B. FRANKLIN Vice-President
F. B. ALLEN, 2d Vice-President
J. B. PIERCE, Secretary and Treasurer.

NIAGARA
Fire Insurance Company,
135 BROADWAY, NEW YORK.
ORGANIZED 1850.
Semi-Annual Statement Jan. 1st, 1891.

CASH CAPITAL	**$500,000 00**
Reserve for Reinsurance	1,422,778 55
Reserve for all other liabilities	266,190 87
Net Surplus	435,511 43
Assets	**$2,622,480 85**

Policy-holders in this Company have increased Protection under the Guaranties of the
NEW YORK SAFETY FUND LAW.
PETER NOTMAN, President.
THOS. F. GOODRICH, Vice-President.
GEO. C. HOWE, Sec. CHAS. H. POST, Asst. Sec.

XUM

Old and Young.

UNCONQUERED.

BY FLORENCE EARLE COATES.

DEEM not, O Pain, that thou shalt vanquish me,
Who know each treacherous pang, each last device
Whereby thou barr'st the soul from Paradise!
At least, who suffers constantly
Thy joyless fellowship, may gain
The lessons—only taught by Pain,
And know, tho broken, that his will
Subdues thee still!

Man was not born the slave of things like thee
And thy companion, Death: the livelong day
He valiant strives, and holds you still at bay;
And when he can no longer see
For thick'ning shadows—faint and spent,
He bears his standard to his tent
And yields ye seeming victory;
But—he is free!

GERMANTOWN, PENN.

GID SEBASTIAN'S PROBATION.

BY WILL N. HARBEN.

FANCY, reader, and I trust you are a sympathetic one, a tall, lank countryman with a shock of brown hair half turned to dingy auburn by exposure to sun, rain and wind; great honest blue eyes in a homely, freckled face; very prominent cheek bones, over which the skin was drawn needlessly tight, considering that it lay in loose red folds beneath his chin. He was about forty years of age. He wore very ragged clothing and sometimes had not even a remnant of a shoe to his feet; but he was ever ready to give you a hearty hand shake, and a winsome smile from his tobacco-stained lips.

Gid Sebastian was a poor farmer—poor because he had not enough selfishness in his simple nature to make him want to rise above even the humblest of his neighbors. It was like him to think of the comfort of others rather than his own. His sympathy for the afflicted and the unfortunate was proverbial. He would tramp through wood and over mountain in rain, sleet, cold or snow to drive home a strayed hog or cow for some poor widow; and had been known to sit at the bedside of a sick friend when his own affairs were going to ruin for lack of attention. No gathering—corn-shucking, dance, shooting-match, picnic or revival was considered complete unless Gid Sebastian's homely face smiled upon the occasion; and it was a pitiful sight to see him in his rags and irrepressible good-humor among the well-dressed, better-to-do men and women who found him necessary to their entertainment—their comfort. And had they thought so much of his comfort as he did of theirs, he and his family would have been better clad and had more to eat. But they forgot: we are not apt to aid people who seem content, no matter what their needs.

But he was not without faults; and his greatest, which might more appropriately be termed a weakness, was an inordinate love for strong drink. Who cannot call to mind a slave to alcohol with a most lovable, gentle disposition? Gid had some friends who so loved him that they would do all in their power to keep him out of temptation.

George Blake was the most intimate of these, and his nearest neighbor. He knew that Gid rarely ever visited Cartersville, the town where he went to market, without becoming intoxicated. George was fond of an occasional dram himself, but he was sedulously abstinent when in Gid's company. And when they were in the town together he would accompany Sebastian in all his rounds, and do his utmost to induce the yielding man to return home sober.

"It's no earthly use'n yore a-arguin," Gid would say in a tone which showed a blending of good-nature and petulance; "I've done larnt myself better'n you ever dared ter know me. I've got used ter my dram an' it's wuss'n pullin' eye-teeth ter turn 'way frum it. I'll jest take one more little one at Bill Bard's and then I'll jine yer an' we'll whoop 'em up tell we git home—whatcher say?"

"But, Gid," George would mildly expostulate, "it's already late an' you've give me yore honer, as er neighbor, not ter tetch another drap ter-day. Our women are a-waitin' fur us, an' times is so almighty hard it looks like we ort ter put by what little we have ter spend to'ds feedin' an' clothin' our families."

Then Gid would grow half angry and show the surly, unnatural side of his nature.

"Don't you be a-botherin' 'bout me, an' go on home!" he would say, crustily; "I reckon I'm able ter take keer o' myself. I don't want ter lead no man inter temptation. Go on an' leave me erlone!"

But Blake would never leave him when he was drinking. Aside from a warm personal interest in the man, he knew from past experience that when he reached his cabin he would find an anxious, pale-faced woman with his wife who would ask after her husband with quivering lips and searching eyes. He could not bear to meet her and say that he had left her husband amid the pitfalls of the town.

Sebastian's nature changed remarkably when under the spell of whisky. He seldom began to drink without wanting to quarrel and fight with almost every one he met and upon the slightest provocation. He was considered a dangerous man by the police officers of Cartersville, and had frequently been locked up by them and kept overnight. As a rule, some friend or friends would be on hand early the next day with money to pay his fines, and the sobered and contrite fellow would be released, ready to beg the pardon of any one he might have offended, and earnestly avowing that he had taken his last dram.

His best friends predicted that he would eventually commit some act of violence in his drunken bouts which he would regret for life. And they were not mistaken.

He had been drinking one day in Cartersville till he was almost devoid of human instinct. That night he was fitfully dozing in the corner of a barroom when he suddenly awoke, rose to his feet and, staggering to the counter, roughly demanded a drink of the bartender.

"You have not settled for the last you got," said the man, incautiously. "Get out! You are too full already!"

The man was a newcomer, or he would have known better than to speak so roughly. The billiard-players in the room dropped their cues, and conversation was lulled ominously.

"You are a liar!" sputtered infuriated Sebastian. He grasped a long, heavy bottle by its neck, and hurled it at the offender. The barkeeper tried to dodge, but the bottle struck him in the temple. He reeled, leaned upon the counter for an instant, then fell in a heap behind the counter. Two policemen rushed up at that moment and pinioned Gid's arms behind him and dragged him to prison. The barkeeper was dead, but Sebastian was so stupefied that he knew naught of it.

The following morning George Blake was the first to gain admission to Gid's cell. He found him awake and sobered, unable to remember for what particular offense he had been incarcerated. His face lighted up faintly as he recognized Blake. He smiled sheepishly, holding out his quivering hand.

"Well, George, I'm in yer ergin;" and he dropped his bloodshot eyes to his hands clasped nervously in his lap. This time I'm er good mind ter work out my fine on ther public streets. I cayn't 'low you fellers ter pay me out'n disturbances. You've wasted er lot er breath an' money ter keep me straight."

The cast of George's face became tenderer as he listened. He saw that Gid did not dream of the extent of his offense against the law. How could he tell the cowed, sensitive man that he was a murderer—that the country for miles around was talking of nothing else save him and his crime?

"Don't yer remember, Gid," and George raised his eyes from the prisoner's inflamed visage to a little barred window high overhead, through which the gray light of early day was stealing; "don't yer remember you got mad at Sykes—ther barkeeper—an' thowed er bottle at 'im over ther counter?"

Gid reflected a moment, then said:

"I don't know precisely who I had ther fuss with; but I know I must 'a' been troublesome—I al'ays am, George, an' ain't fitten ter live long with sensible people. Ef I kin git out'n this I'll never trouble this town ergin."

"Gid," returned George, looking the poor fellow in the eyes and almost choking; "Gid, old boy, brace yourself for the wuss news you ever got sence you wuz born. Ef I could he'p you bear it I would, but I cayn't; you must be a man now."

"What d'yer mean, George?" he gasped, and his inflamed eyes seemed to rise and roll forward in their sockets; his face grew deathly pale.

George walked away from the couch on which Gid sat; he dreaded to give the blow he knew must be dealt sooner or later.

Gid sprang up and moved across the cell after his friend. As he passed through the bar of light that fell from the window to the floor he seemed a moving corpse. He laid a trembling hand on George's arm.

"For God's sake ef—ef"—His voice broke and he leaned with quivering form against the iron grating. "For God's sake ef I hurt 'im bad, ur ef he is dead, don't tell me yit. Ther Lord have mercy!"

His eyes were as fixed as blue balls of glass; the awful fear of his heart had escaped to his face. He put his hands upon breast and bowed his head till his chin touched his breast.

"George, is he dead?"

"Yes."

He half raised his face; his knees bent and he fell to the floor, where he lay and writhed in agony. George lifted him in his arms as if he had been an infant and laid him on the couch. He remained with him all that day and tried to comfort him, but in vain.

There was much sympathy expressed on all sides for the prisoner; but few thought that it would be best to give him his liberty after his past conduct.

I shall not attempt to describe the meeting that day between the unfortunate fellow and his gentle, suffering wife, who came to see him with her babe in her arms. I shall not venture to portray his feelings as he sat alone in his cell and listened to the tolling of a near-by church bell as Sykes was carried to his grave. I shall not dwell upon the many incidents of the painful trial at which Gid refused to offer any excuse for his conduct, but simply instructed his lawyer to plead his guilt. He did not raise his tortured eyes from the floor as he stood up to receive the judge's sentence of imprisonment for life in the State penitentiary. He was crushed and broken hearted. The judge was touched to the core of his stern nature by the mien that was on the poor fellow. For the first time in his life he left his bench to speak to a convict. He gave Gid his hand, and said that it had pained him unutterably to have to pass the sentence.

"You did yore duty, Judge," faltered Gid, with a cold teardrop in one of his eyes; "I hain't no more right ter freedom 'n er wild catamount."

So Gid Sebastian was removed from the settlement, and his weeping wife went back to her lonely cabin among the hills. But for her child she would have died of grief and solitude.

Said an old crone to a neighbor, one day a year after the trial: "As shore as yore a foot high, Mary Sebastian looks healthier an' more robust 'n she did when Gid wuz a-lyin' out most ever' night an' comin' home drunk."

"Nothin' more'n natcherl," returned the other; "Mary loves 'im ever' a bit as much as she did; but ther continual strain that wuz on the pore cretur's mind is lifted. Then she didn't know whut ter expect, but now she knows he's well keered fur, an' that's er good deal, I'm a-thinkin'. But she's still in trouble. The room whar Gid uster sleep hain't been changed er bit. They may all make the'r calculations an' perdictions, but that woman 'll never want no divorce, nur never will look at another man as long as Gid's alive."

"It's er pityful sight," sighed the first speaker, 'ter see 'er hoein' in ther fiel', an' 'er baby er settin' by itse'f in ther fence corner. Some say she is mighty hard up, an' don't buy er dime's wuth er coffee a month. I've heerd 'at George Blake has tried time an' ergin ter git 'er ter accept he'p; but she won't take it."

Fifteen years went by. Gid's little girl, Jenny, had grown up to womanhood. Mary Sebastian had not once seen her husband since his removal. Considering her straits and the great distance to the penitentiary, a visit to him was out of the question. She got letters from his illiterate pen now and then, however, and she cried over them. Here is one:

"*Deer Wife:*—I seet mysef, pen in han, to rite yu a few lins to let yu no i am well and doing well. they treet me all right, and give me plenty to eat and i can not complane. deer Wife, it wus the wust day yu ever seed that yu tuk up with me. i writ to Mister Web and ast him ef the law would give yu a clear divorce frum me as i am in this plight thru no fault uv yorn and said fur him to consult with yu. He writ that he seed yu and that yu sed yu did not want no divorce nur nuthin, and when i red it i cryd like a baby. i haint tuk a taste uv liker sence they put me in here and i never will agin. My hed is mighty nigh plum white. i do wisht i could see yu and jenny jest fur one minnet. They put a nigger, Sid Martin, in last week fur stealin a hoss; he ust to live ni us, on the Sands place. i thot mabe he hed seed yu so i ast him. he sed he hed seed yu in passin onc ur twice and sence then me and him is good frens. i never lowed to see the time i could have any thing to do with a nigger, but it is all on yore account for he is the only one in here that ever seed yu. i ast him how yu looked and so forth. he is a good feelin feller, ef he is a hoss theef and black, and ef yu ever git a chance to see his wife i wish yu wud talk some to her and comfort her all yu kin. that is all the news at this ritin.

"GID."

One day George Blake had a talk with a brilliant lawyer, who was interested in Gid's case, and learned that there was a chance to get a conditional pardon for him. The attorney said that he had heard of certain governors of other States, under similar circumstances, granting pardons on condition that the convict should not become intoxicated again. George at once secured the signatures of many influential men to an earnest petition addressed to the Govenror, pleading with him to grant such a pardon to Gid Sebastian. The Governor gave his consent. Gid was bewildered by the glorious news. "Will you consent to the terms of your pardon?" he was asked.

"Why," said he, as he wiped the glad tears from his glowing visage, "I wouldn't tetch a drap o' liquor no more'n I would pizen—it got me down once—it never will ergin."

There was quite a gathering of sympathetic neighbors at Gid's cabin awaiting his coming on the bright spring morning set for his return. George Blake had driven over to the station to bring his old friend home in his new buggy and behind his dashing young horse.

Poor Mary Sebastian! She was striving in vain to hide her great joy under a hospitable exterior as she bustled around among the visitors, offering a chair to this one, humbly apologizing to another for her lack of seats and the smallness of her house, and all the time wondering how she would deport herself before all those people when she should be once more face to face with her husband. When she heard some one say that George Blake's horse was in sight, far down the road, her heart sprang into her mouth, and she looked as if she were about to faint. She leaned against a table and turned her face away from the spectators. Every one went out into the yard as the horse and buggy neared the cabin. Mary was among the rest, unnoticed now; for all eyes were directed to the pale man, with the long snowy beard and hair, who was

alighting. The next moment he had his wife in his arms, and as he silently kissed her again and again the eyes of the by-standers filled.

"Whar's ther baby, Jenny?" he asked, presently, while his wife was still in his tender embrace.

A pretty, rosy-cheeked girl came timidly to him. All took note of his astonishment. He stared at her fixedly for a moment, then awkardly drew her to him and kissed her. He sighed as he turned his face back to his wife's.

"I wuz fool ernough ter expect to see ther little baby I left," said he. "Well, we are all changed a good deal—an' so many has died off; I wouldn't 'a' knowed George Blake thar frum a side o' sole-leather ef he hadn't 'a' come up and spoke."

Then he went around among his old friends, slowly recalling their faces as he took them one after the other by the hand.

"It's mighty friendly uv yer all ter make this demonstration o' welcome atter my conduct 'mongst yer," he said, huskily; "but I'll never forget it as long as I live."

"Did yer ever in all yore born days see a body as happy as Mary Sebastian?" asked a thoughtful woman of her husband, as they were walking homeward through the meadows in the dusk of that day.

"No, nur Gid nuther," was the reply; and the rough man looked tenderer at his wife than he had done in a long time before. "I do hope an' pray that Gid will never be tempted to take another dram; one single sniff at it would upset 'im an' make another demon out'n 'im."

"Shorely he couldn't be sech er fool atter all his trouble an' Mary's, an' when he knows he'd have ter go right back ter ther penitentiary for it," said the woman, with a troubled look in her eyes. "Blake said ther sheriff wuz instructed ter send 'im right back the fust time he got ter drinkin'."

"Who knows?" said the man, sadly. "No tellin' what he'll do. Didn't he go off once an' git dead drunk ther very day his mother died, an' he loved her more'n he did his salvation? Nobody but the Maker uv us all kin understand the temptation uv a man 'at's tied teeth an' toenail ter liquor. But ef ever I hear uv a man settin' temptation in Gid's way, I'll head a gang ter take 'im out an' swing 'im up ter the fust limb in sight."

Mary and Gid were very happy. He had learned to make shoes during his long confinement, and so he opened a shop in a little shed-room adjoining the cabin. The people, glad to have an excuse to patronize him, came from far and near with work for him to do, and, as they paid liberally, the Sebastian family were very comfortably situated. Mrs. Sebastian had new gowns for herself and daughter, and she was looking young again.

They seldom left Gid alone; but one day a neighbor was taken ill and they had to stay with her all the afternoon. Gid was alone for the first time since his return. As he hammered away at his work his mind was besieged with many memories. Now and then he would raise his eyes from his work to the fields and hills which lay before the open door. After awhile his vision became so clouded that he could not see where to drive his awl; his unsteady blows broke the wooden pegs instead of driving them into place. He emptied his apron of the tools and the shoe he was mending and stood up in the door. How his past flowed by him. In those very fields, basking in the afternoon sunshine, poor Mary, his wife, had been obliged to toil for years as few other women in the settlement had ever done, and because he had not paid heed to her tears and her earnest appeals for him to resist the temptation to drink. How people must despise his weakness!

How still and beautiful was Nature now! The birds were singing in the trees behind the cabin as they had sung when he was a boy and first began to love the woman he had afterward made his wife. He remembered twining some wild violets in her rich hair with his awkward fingers as they sat in a cool retreat on the banks of the creek. But her hair had since turned from brown to gray; her pink cheeks had taken wrinkles, and deep, puckered lines about her mouth seemed to clutch her lips when she smiled.

One by one the most salient of his drunken sprees came vividly to mind. He shuddered, and his heart seemed to stop beating when he thought of the death of Sykes. Could he ever drive that memory from his mind—that which had been his constant companion for fifteen long years?

Then he tried to recall how he had come into possession of the liquor which had started his debanch on that evenful day. He reflected for several moments. At last he remembered all about it. He had bought two flasks of brandy from a man who was going over the mountain and happened to pass him as he was at work in the field. He remembered that he had hidden one of the flasks above the rough ceiling in the cabin and had taken the other to Cartersville with him. Then the flask he had hidden might still be where he had placed it, he thought.

He went into the other room, feeling a cold sensation creep over him. There was where he had stood upon the table to reach the ceiling; and there was the crack, curtained with dusty cobwebs, into which he had thrust the bottle. Could it possibly be there after all those years! With a feeling as if his heart were suddenly incased in ice, he got upon the table and thrust his hand into the crack. He felt something cool and smooth, and a thrill passed over him. He trembled violently, and his face turned as pale as death. His hand quivered as he drew out the dust-covered flask and got down from the table.

Should he take it out into the warm sunlight and smash it on a stone? No, he would place it upon the table where it would meet Mary's eyes on her return; and after her surprise was over, he would tell her how it came there. He could thus prove to her that he had outgrown temptation. She would feel sure of his future abstinence when she saw what he had resisted. He put it down in the center of the table and turned his back upon it. He went and stood in the door with a queer titillation at the root of his tongue and a strange, old pain in his watering mouth that reminded him strongly of disagreeable days of the past. Suddenly he felt a vague, devouring wish for his wife and daughter to come into sight. He threw his eyes anxiously down the tree-bordered road. Surely they could not be long now, and yet the shadows on the grass told him that it was too early, by an hour, to expect them. He strove to keep Mary's face before his mind's eye, but in vain; for the all-absorbing torture on his tongue and in his mouth drove her image away. He turned back to the flask, he would break it without delay. That thought might have been given him by an angel; but when he put forth his resolute hand his arm fell limp at his side as if it were enervated by an unseen demon. His mouth and throat seemed aflame, his every thought was focused on the flask and its contents. The voices of a thousand sirens seemed to breathe from the sparkling fluid. He leaned down with his elbows on the table, and put his eyes close to the tempter.

Presently he smiled at his fears, and, with trembling fingers, turned the cork in the flask's neck and drew it out. The subtle aroma entered his nostrils, his eyes began to dance.

"Yore a bad sister!" said he, meditatively, and he smiled as if to respond to a smile from the heart of the amber fluid. "You won't do; not a speck o' dependence kin be put in you. You've been my ruin an' many another feller's that cayn't shun yore company. All the time I've been gittin' stronger in ther resolution ter let you alone, you've been a-gittin' riper an' more pizen. I could take a pull at yer an' laugh at yore power now; but I jest wont, kase I've promised not ter; but you bet I know a passle o' fellers 'at 'u'd put yer under the'r shirt so quick you wouldn't know yore name."

Then he straightened himself up resolutely and screwed the cork back into the bottle's neck. He was thinking of Sykes's death and his long punishment and exile from all he loved on earth. Tears came into his eyes. He left the bottle on the table and went out in front of the cabin. His desires had taken flight.

"Thank God!" he ejaculated, as he walked on down the path toward the little gate. "I've stood ther test an' come out all right—I'll never want it agin; ef I ever do I know how ter conquer it."

He was leaning over the fence when his wife and daughter came up the road in the dusk. Her heart beat quickly as she noticed the glorious light of happiness on his face. She understood it when she entered the cabin and saw the bottle on the table. And when he had told her how it came there she smiled and kissed him, and, taking it up, she placed it by the clock on the mantel-piece where it remained untouched, unopened—but ever in view—for the rest of their lives.

NEW YORK CITY.

SWORN FOES.

BY JOSEPHINE POLLARD.

THE Dey of Sun-up was of splendid renown,
His name and his fame were world-wide;
He'd treasures untold of bright sparkling gold,
And many possessions beside.
His armies were quartered all over the earth,
Through Africa, China, Japan,
On land and on sea 'twas admitted that he
Was a very remarkable man.

And yet in despite of the honors and praise
This wonderful monarch had won,
There was gall in the cup of the Dey of Sun up!
For there's nothing new under the sun.
And this was his grievance; the cause of his wo;
That made such a martyr of him:
His kingdom, so fair, fate compelled him to share
Alas! with the Knight of Dul-dim.

Now the Dey of Sun-up was a jolly old soul,
And fond of warm corners and such,
And cold, icy looks, and snow-covered nooks,
Would all melt away at his touch.
And he said to himself with a terrible glare,
And a flash of his saber, so bright,
"If I get on his track I will soon drive him back,
So look to your laurels, Sir Knight!"

The Knight of Dul-dim was as jealous, forsooth,
And his armies in somber array
He would gather about him and boldly set out
To make an attack on the Dey.
And he said to himself with a terrible frown—
His face was a sight to see—
"When I enter the field I will force him to yield,
And surrender his sword to me!"

So daily the conflict goes on between
These two, so fierce to begin;
And strange to relate it is fixed by fate
That each shall a victory win.
For as soon as the evening hours come on
The Knight has a chance to reign;
Till the veil is withdrawn that hides the dawn
And the Dey's on the throne again.

NEW YORK CITY.

BESIEGED BY WOLVES.

BY CHARLES H. LUGRIN.

JACK LINTON, at sixteen years of age, was as sturdy a lad as you would find in a day's journey. Reared upon a new farm in the heart of the forest, where it was necessary often to supplement the products of the field by the game, which abounded in the neighborhood, he was an expert shot with the rifle, cool and plucky. With the trusty Winchester in hand he considered himself a match for any wild animals likely to be met in the forest, and had given more than one proof that his confidence was well founded.

The Linton's home was a humble log cabin. For the sake of warmth it was banked with earth nearly up to the two small windows, one in the front and one in the south end, which lighted the interior. It was divided into two nearly equal parts by a partition of boards, in which an open space was left for a doorway. The front room was Mr. and Mrs. Linton's bedroom, and in one corner was a little cot in which Kitty, their daughter, aged twelve, slept, sometimes sharing it with baby Lou, who, with Jack, made up the family. The back room was used as a kitchen in winter, the cooking being done in a great open fireplace. There was a little loft over the kitchen, reached by a ladder, and here was Jack's bed. The house had only one door, which was at the back. The barn, which sheltered two cows, a half-dozen sheep and a very indifferent horse, stood a short distance behind the cabin.

The winter after Jack's sixteenth birthday was very stormy. So deep was the snow that the lumbering parties working some eight or ten miles further in the woods had hard work to keep the postage road open. This road ran directly through Linton's clearing, which was fortunate for him; for, being the last settler in the concession and more than a mile from the nearest neighbor, he would otherwise have found it nearly impossible to keep the road broken. As it was, he had a constant fight with the snow; but it was not altogether an unprofitable one, as the lumbermen paid him for keeping a way shoveled through the great drifts that formed in his clearing.

In the month of January one of the "postage" teams brought in word that Mrs. Linton's mother, who lived at the nearest railway station, twenty-eight miles distant, was seriously ill and wished to see her daughter. Mr. Linton, having some business matters to see to, determined to go with her. So one bright, frosty morning they set out together, with a promise to make an early start the next day for home.

There was not a sign of a storm at the time, but soon after noon heavy clouds obscured the sky and the snow began to descend. By sunset fully six inches had fallen; and as darkness set in the wind arose and drove the light snow in clouds before it.

"Father and Mother will have a hard time to get home," said Jack, as he came in from the stable, where he had been to milk the cows and feed them and the sheep; "the wind almost blew me over."

"We'll be all right, won't we, Jack?" asked Kittie, timidly, as she set the milk-pans on the table.

"Of course," answered Jack, stoutly. "There's nothing to hurt us, and we've plenty to eat and lots of wood. In the morning I'll go and shovel out the road."

After supper Jack barred the door, put the shutters to the windows and heaped the fireplace full of maple logs, which would burn without sparking. Then they all went to bed, Jack sleeping downstairs to keep the little ones company.

The clock on the kitchen shelf was striking four when Kittie awoke. Baby was restless and she had just soothed her to sleep, when a dismal cry came from out of doors.

"Jack, Jack," she exclaimed, "what's that?"

Her brother sat up in an instant. He had been asleep, but always awakened quickly.

"That's only the wind," he answered. "My, how it howls."

"Yes. That's the wind; but I don't mean that. Listen! There it is," she added, after a pause, as a long drawn howl came from before the window. It was a sound to make the blood run cold, beginning with a short bark and ending with a piercing wail. It was followed by a noise as of scratching on the roof. Jack sprang out of bed and had his clothes on in an instant.

"What do you suppose it is?" asked Kitty, in an awed whisper.

"I don't know," was the hoarse answer. Some animal, of course," and Jack ran into the kitchen as he spoke.

The scratching on the roof continued, and now another howl was heard, which seemed to come directly down the chimney, as tho the beast was contemplating the chances of effecting an entrance that

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way. Jack seized the poker, stirred the fire into a blaze and threw on some dry sticks. A shower of sparks and flame ascended, and the noise on the roof indicated that the visitor, whatever it was, had been driven back by this unexpected greeting. It half slid, half jumped to the great drift, which at the north end of the house reached the eaves. Then it gave a more frightful howl than ever, and an answering chorus of barks and howls came from all sides of the cabin.

"I believe it's wolves," said Kitty.

"That's what I think," replied Jack. "Well, they can't get in, that's one comfort."

"Are you sure?" asked his sister, her teeth chattering with fear.

"They can only come down the chimney," was the answer; and they'll hardly do that while the fire is burning."

"But we'll soon burn up all the wood n the house, Jack."

"Then' I'll get more," was the courageous answer.

"But the wolves, Jack?"

"Oh, there's the Winchester, Kitty. I can take care of them with that."

Meanwhile baby had awakened and was crying lustily. The wolves evidently heard the noise and became more violent. At the door, the front window, and around the eaves at the north end, they scratched furiously, stopping every few moments to give a mournful howl. There was nothing for the young folks to do but await developments, and this was very trying. Once or twice Jack felt unable to endure the suspense and started toward the door, as if to go out, but at Kitty's pleading he abandoned the idea.

At length a glimmer of daylight came through the cracks in the front window shutter. At times this would be obscured by a moving form, and at times a loud sniffle would be heard as one of the beasts would put his nose to the window and try to test by scent the probable nature of the longed-for prey within.

When this had happened three or four times, Jack could stand it no longer. He sprang to his feet, took down the Winchester and dropped some cartridges into it. Just at that moment a sound of breaking glass came from the window, and the next instant a wolf's nose was pressed close against a crack in the shutter and he sniffed the air, furiously. With a bound, Jack reached the window and, placing the muzzle of the rifle an inch or two from where the shadow obscured the light, pulled the trigger. The report rang out; baby screamed; even Kitty sprang to her feet in surprise; but out of doors all was still for a moment. Then angry snarls were heard, as tho the wolves were fighting over something. This contined for a long time, and then came silence. The beseiged breathed more freely. It seemed as if all danger was passed.

"There really never was any danger, Kitty," said Jack; "for they couldn't get in the house. I guess they've all gone now."

"Yes," replied his sister, "and it's time we had breakfast;" and she went to the kitchen to begin preparations.

Had they been able to see what was going on out of doors, they would scarcely have felt at ease.

At least thirty gaunt, gray creatures surrounded the cabin and stable, their appetites whetted by the blood of their companion, which had fallen a victim to Jack's rifle. Most of them had withdrawn a short distance from the house, and were sitting upon the snow, as if waiting for some demonstration on the part of the besieged. A few of them were digging in the snow about the stable door.

"While you're getting breakfast, Kitty, I'll go out to the stable," said Jack.

"Oh, don't go out just now," pleaded his sister. "Wait a little while."

"Well, I'll look out the window, anyway," he said; and, going back to the front room, he cautiously took down the shutter. The snow, which reached nearly to the window-sill, was blood stained, and was trampled down over a considerable area, with tufts of hair scattered around. No wolves were in sight. Hastily replacing the shutter Jack went to the south window, but found that this had been completely covered by a drift that had formed during the night.

"I guess it's all safe to go to the stable, Kitty," said he; "but I'll take the Winchester with me"; and, rifle in hand, he opened the door.

At the instant he stood in the doorway a huge wolf sprang toward him. It was not twenty feet distant. Jack's heart seemed to rise in his throat. He was sure it stopped beating; but his presence of mind did not desert him. Down dropped the rifle muzzle, out rang the sharp report, and the gray monster which had rizen to a second spring that, if not checked, would have carried him fairly upon the lad, dropped dead, almost on the very threshold. Jack sprang within and shut the door, but at that instant a crash came at the front room, and the shutter, which had not been very securely fastened, fell upon the floor. Kitty, turning to look, uttered a piercing shriek. There in the unguarded window were the head and shoulders of a wolf.

"Look, Jack, look!" she screamed, and running to the corner where baby was sitting, caught the little one in her arms.

Before Jack could get in range of the window, the wolf sprang lightly in, and the head of another appeared in the opening. It was a critical moment. There was no time for thought, and prompted solely by that strange instinct which comes so often to our aid in great emergencies, Jack aimed at the beast in the window and fired. The creature gave a howl of pain and fell, blocking the window almost completely.

The Winchester was now empty, for Jack had only put in three cartridges, and practically without means of attack or defense, he stood facing the wolf, which crouched in a skulking way, as if more than half frightened at its surroundings. Gaining confidence after a few moments, it began to sneak forward, showing its yellowish fangs and moving its head from side to side with each slow step.

Kitty, watching every movement of her brother and the wolf from the corner where she had placed baby for safety, saw with surprise that Jack did not raise the rifle.

"Why don't you shoot him, Jack?" she cried.

"The rifle's empty," he answered. "Where's the ax, Kitty?"

"Just behind you, by the door."

Jack stepped back slowly, watching the wolf all the while; but the moment he turned to pick up the ax, the brute sprang forward to seize Kitty.

The little girl screamed, crouched down over baby to shield her from danger, and closed her eyes to shut out the sight of the monster whose hot breath she seemed almost to feel. The great brute was nearly upon her, when Jack, with all his young strength, struck out with the ax. The blow was almost a random one, but it sent the wolf across the kitchen, and gave Jack time to place himself before Kitty. Then, with a frightful snarl, the wolf renewed the attack; but the lad was ready, and received it with a blow so telling that the beast turned and ran back to the front room, where it cowered in a corner, snarling, and showing its fangs most wickedly. Jack saw his advantage and was quick to follow it up. Rushing forward, he got in a powerful stroke upon the brute's skull, and followed it with a perfect rain of blows, until the body of the foe lay limp and lifeless. Then he seized the fallen shutter and fastened it securely, after which he ran back to the kitchen, caught Kitty and baby in his arms, and burst into tears. He was completely unnerved, and after a few moment's fell upon the floor almost helplessly weak.

Meanwhile matters were assuming a new phase out of doors. On the way out through the settlement, Mr. Linton had heard that a pack of wolves had been seen the day before, and having left his wife at her mother's, had after a short rest started on his homeward journey. It had already begun to snow, and in a short time the storm became so fierce and the road so blocked with drifts that further progress with the horse was out of the question. So stopping at a farmhouse, he secured stabling for the animal and, borrowing a pair of snow-shoes, set out through the darkness and storm. It was a hard tramp, a very hard tramp. So dark was it that he could not distinguish the inequalities on the surface of the snow, and had many falls in consequence; but the thought that his children might be exposed to danger from the wolves inspired him, and he plodded on. The way seemed very long. When within three miles of home, he saw lights in the settlers' houses and knew that day was near at hand. Knocking at the door of the nearest, he was greeted with surprise by the owner.

"What's the matter, Linton," he exclaimed? "What are you doing here at this time of night? Nothing wrong home, is there?"

Linton briefly explained.

"Oh yes, the wolves," said the farmer. "That must be what I heard during the night."

"Which way were they going?" asked Linton, earnestly.

"Up the road," was the answer.

"Then it is as I feared. They have gone up to my place, and the children are alone.

"But, man, they cannot get into the house."

"I know, but the children may go out of doors"; and, with these words, he set out again.

"Hold on, Linton. If you think there's likely to be any danger I'll go with you as soon as I get my rifle and snow-shoes."

But Linton was already on the way, and his friend was some little time in overtaking him. To a suggestion that he should ask other neighbors to join them, he replied that he could not wait; but his friend, with better judgment, called at several houses; and by the time Linton had reached his own clearing, four well-armed men were following him. They called to him to stop until they could join him; but he made no answer. It was daylight now, and his keen eyes detected red marks on the snow around the house. The sight almost crazed him; for he thought the stains were made by the blood of his children. He was almost frozen with horror as he advanced near enough to see a dozen or more wolves struggling over a body. It was in reality that of the wolf which Jack had shot as it stood looking in the window; but to Mr. Linton the only explanation possible was that Jack had gone out of doors for something, and been seized by the furious wolves.

He ran toward the snarling, fighting group, without stopping to think that he was absolutely unarmed. He would, doubtless, have paid with his life the penalty of his rashness; for two of the brutes, seeing him approach, left the others and came toward him with great bounds; but two of his friends, seeing the danger he was incurring, ran forward and with well-directed shots stretched his assailants dead in their tracks. The other men fired into the struggling pack, and the brutes, surprised at the sudden attack, left the body over which they had been fighting, and, running about twenty yards away, stood, crowded together, a hideous, snarling wicked-looking group, furnishing a fair mark for rifle shots, as four bullets testified. Linton was now able to recognize what it was over which the wolves had been struggling, and the revulsion of feeling on seeing that it was one of their own species was so great as to almost completely overcome him, and he reeled and would have fallen had not one of his friends supported him.

Kitty heard the rifle shots, but not divining what they meant was only the more alarmed. Jack had sunk into a heavy sleep, from which she aroused him with difficulty; but once awake he understood that aid was at hand. Springing to his feet, he took up the rifle, reloaded it, opened the door and stepped out into the snow just in time to see his father coming around the great drift which had formed around the south end of his cabin. At the same moment three wolves, which had been skulking behind the stable, caught sight of Mr. Linton and sprang toward him. The other farmers were not in sight. They had remained on the other side of the house to drive off the pack, and had not observed the brutes at the stable. Jack was equal to the emergency. His nerves became like iron. He raised his Winchester and three shots rang out in quick succession. The leading wolf gave a great bound in the air and fell dead at Mr. Linton's feet; the second crawled away with a broken leg; the third turned and made for the woods; but a track of blood upon the snow showed that the last shot also had reached its mark. The rest of the pack, at least those of them which had not fallen before the busy rifles of the farmers, fled, and all danger was past.

Jack declined to be considered a hero. There never would have been the least danger, he said, if he had kept the window closed. Nevertheless he likes now to tell the story to his children as they sit around the fire in the dining-room of the substantial farmhouse which, years ago, replaced the log cabin. The forest is all cleared away now, a line of railway runs through the valley, and the days when the howl of wolves made the night dismal, seems so long gone by as to be scarcely a memory.

FREDERICTON, N. B., CANADA.

PEBBLES.

"SHE doesn't belong to our set," as the hen said when the duck waddled by.—*Binghamton Leader.*

....The boy who gets the craze to be a circus acrobat is the one that has the spring fever.—*Yonkers Statesman.*

...."It don't pay to be kind to pets," said Johnny. "I filled the goldfish globe up with milk one day, and the fish all died."

....*Teacher:* "Who discovered the different oceans, Johnny?" *Johnny:* "The tea companies, mum."—*Smith, Gray & Co.'s Monthly.*

....The shop of an undertaker in Candelaria, Nev., bears the following sign: "You kick the bucket. We do the rest."—*Virginia (Nev.) Chronicle.*

....The farmer who undertakes to earn his bread by the sweat of a hired man's brow had better make up his mind to do without pie.—*Ram's Horn.*

....*First stranger:* "I say, that's my umbrella you have." *Second stranger:* "I don't doubt it, sir—I don't doubt it. I bought it at a pawnbroker's."

...."If you have a million you can get into the four hundred." "Yes, and if you have four hundred you are likely to stay in the million."—*Brooklyn Life.*

....An April Fool.—"What's an April fool, Papa?" *Mr. Norris:* "An April fool is a man who takes off his winter underclothing on the first warm day."—*Life.*

....*Ethel* (who has just been punished by her mother): "I shall pray very hard for Mamma to-night, Auntie Lou." "Why, dear?" "Because she needs it."—*Smith, Gray & Co.'s Monthly.*

....Insulted.—*Tommy Jones:* "Say, mister, I want to get a pair o' gloves." *Furnisher:* "Kid gloves?" *Tommy:* "Naw, naw! What a' givin' us? Gloves for a grown pusson."—*Binghamton Leader.*

....*Sanso* (in dining car): "What are you thinking about?" *Rodd:* "I've just been thinking that if by any process of evolution one of these waiters should develop into a bird, what a terrible bill he would have!"—*Harper's Bazar.*

...."Look here, Mr. Sheeply, the first of January you came to me and said you were seriously thinking of getting married, and on the strength of that I gave you a rise in salary. What's the matter? Aren't you going to get married?" *Sheeply:* "No sir. I thought so seriously of it that I concluded I wouldn't."—*Harper's Bazar.*

....*Professor* (lecturing): "In conclusion I would instance mental aberration, a mania to which the learned are frequently subject, and occasionally make themselves ridiculous without knowing it." (After saying which the Professor took, instead of his hat, the lamp shade off the bracket, put it on his head and walked out.)—*Boston Post.*

....He had worn a colored blazer on the Nile;
He had sported spats in Persia, just for style;
With a necktie quite too utter, in the streets of
old Calcutta,
He had stirred up quite a flutter for a while.

The maids of Java thronged before his door,
Attracted by the trousers that he wore—
And his vest—a bosom venter—shook Formosa
to its center;
And they hailed him as a mentor by the score.

On his own ground, as a "masher" on the
street—
He outdid a Turkish pasha—who stood treat.
He gave Shanghai girls the jumps, and their
cheeks stuck out
Like mumps, at the patent-leather pumps
upon his feet.

But he called upon a Boston girl one night;
With a necktie ready-made—which wasn't
right;
And she looked at him, this maid did, and he
faded and he
Faded, and he faded and he faded, out of
sight.—*The Clothier and Furnisher.*

PUZZLEDOM.

Communications for this department should be addressed "Puzzles," THE INDEPENDENT, New York.

NUMERICAL ENIGMA.

I AM composed of 102 letters and am a familiar stanza from one of Longfellow's poems.

My 71, 38, 35, 85, 40, 65, 49, 15, is a figure of speech.

My 59, 30, 25, 48, is a slave.

My 12, 55, 31, 68, 41, is damp.

My 52, 28, 75, is a personal pronoun.

My 13, 21, 86, 39, 34, 67, 56, 93, 19, 48, 50, 81, 53, 37, 43, is the title of one of Dickens's Works.

My 63, 28, 46, 25, 42, is a journal.

My 23, 15, 89, 58 57, is a quarrel.

My 33, 87, 3, 51, 66, 7, 6, is a Highland festival.

My 54, 94, 25, 93, 95, 92, 99, 40, 73, 98, is a Highland dance.

My 90, 8, 46, 84, 41, is bread as liked by many.

My 83, 70, 98, 102, 36, 77, 82, 100, 74, 10, 88, 83, is the title of one of the Waverley Novels.

My 17, 58, 29, 101, is an instrument generally used with the drum.

My 36, 11, 24, 47, 89, 20, 61, is an early spring flower.

My 91, 13, 44, 26, 1, 97, 78, is yarn.

My 79, 45, 22, 40, 73, 32, 90, is a severe storm on tne ocean.

My 5, 46, 64, 2, 44, is the Latin word meaning mother.

My 60, 28, 62, 37, 76, was a woman noted for her beauty in former ages.

My 72, 69, 58, 83, 80, 9, is to blast.

My 96, 14, 9, is a hovel.

My 93, 16, 77, 18, 27, 4, 38, 43, is made void.

M. L. H.

SYNCOPATIONS AND TRANSPOSITIONS.

1. A large field, and leave a scheme.
2. Amazement, and leave a wedding portion.
3. Think deeply, and leave inclined.
4. Hermit, and leave hilarity.
5. A country in Europe, and leave another country.
6. A weapon, and leave a science.
7. To mingle, and leave did bleed.
8. The end, and leave summer weather.
9. A vision of sleep, and leave a measure.
10. Intended, and leave flesh.
11. An entertainment, and leave a token of sorrow.

The syncopated letters can be tranposed into the name of a periodical.

A. R.

WINEGLASS.

* * * * * * *
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*
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* * * * * * *

Upper line, one who is ingenious.
Second line, a nobleman of Spain.
Third line, an excuse.
Through the center, a noble residence.
The lowest line, parts of a city.
The three letters down from the left; 1, An exclamation; 2, to plunge; 3, bustle; 4, a companion; 5, Three fifths of the claw of a bird; 6, a good breakfast dish; 7, a man's nickname.
The last three letters of the middle word, a unit.

WORD CHANGES.

From boy to man in three moves.
From wood to fire in four moves.
From cat to dog in three moves.
From hog to ham in two moves.

W. B. G.

ANSWERS TO PUZZLES OF MAY 28TH.

TRIANGLE.—*Selected.*

M
A M
Y E A
Q U A Y
U S U R P
E S K I M O
E T E R N A L
N O M I N A T E

RIDDLE.

Grape.—"A little more grape, Capt. Bragg."

DIAMONDS AND CENTER SQUARE.—*Selected.*

M
BOG
BLUES
MOURNER
GENET
N SET S
TIP *BARON* LAP
LABOR *APACE* LIBRA
NIBBLE *RAFTS* ABBATH
POLED *OCTET* PRATE
RED *NESTS* ATE
R O H
MOLAR
SOLDIER
PAINT
RET
R

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Farm and Garden.

[The Agricultural Editor will be glad to receive any practical hints, suggestions or information that will make this department more valuable to those of our subscribers who feel specially interested.]

THE WASTE OF FERTILIZERS.

BY JAMES K. REEVE.

THE average net result per acre that occurs from the labor of the American husbandman is lamentably small. We speak proudly of the gross results achieved each year, of the almost countless bushels of corn and wheat and oats, and of the great herds of cattle that pass from the farm to the shambles; but we do not figure, on the other hand, the vast areas that have been required for their production. If we did we might be surprised to learn how small is the amount to be placed to the credit of each unit of that area.

Our productions is the least, per given area, of any civilized nation in the world. That there is a reason for this cannot be doubted, and it only requires slight comparison of our methods with those of other nations to discover what the reason is.

It is a habit with us to speak confidently of our "fertile soil." I do not know upon what we base our belief that the soil of the United States was originally more fertile than the soil of any other country, but admitting that it was so in the beginning, we have since that time been doing our best to make it less so. Wherever the plow has turned the furrow, and bountiful Nature has made the land to yield us sustenance, we have ruthlessly robbed it of the life-giving principle, of fertility, of plant food. Whether it has been in cultivation one year or one hundred years we have made the land poorer than it was; and this assertion may be accepted in its entirety—the exceptions being so slight in proportion to the great whole as to be almost undiscoverable.

Theoretically, the American farmer believes in fertilizing, and he manures his land—or some portion of it—with more or less regularity. Once or, at the most, twice a year he hauls out from the barnyard the accumulations which are making the yard impassable for the cattle, and distributes them upon the field. For six months at least, and more probably for twelve months, these accumulations—which once were rich with plant forming elements—have been leaching out beneath the eaves of the barn or have been trodden by the cattle into the mire until now their real value is hardly equal to that of the time and labor required for their removal.

The general wastefulness in this particular is little short of criminal. Upon the constant rehabilitation of the soil by the application of fertilizing elements in some form, depends its power for continued production. The most generally available fertilizer is that produced upon the farm—the ordure of the cattle. When properly handled and combined with the ordinary absorbents, the plant food contained in an ordinary ton of farm manure has a value of something more than three dollars. When it has been washed out by careless exposure, or burned (fire fanged), its value is reduced to almost nothing.

Yet a careful observation of almost any of our best farming districts will show that not one farmer in ten exercises due care in the management of this product, and even will allow it to go to waste while buying commercial fertilizers to take its place.

The barnyard manure, however, is not the only fertilizer of value about our farms which might be saved but is not. Wood ashes, for instance, are produced largely upon most farms; but in general little care is taken to save them, except as a portion may be wanted for the annual soap-making. Saved to use about the first fruit trees or upon the onion or asparagus beds, they would much more than repay the labor demanded. Forest trees are rich in plant-food elements, but to be of most value must be gathered up in the autumn, before the winter snows and rains have rotted and denuded them of substance. They may be best utilized either by spreading at once upon the land and turning them under, or by storing for use as bedding and an absorbent in the stables.

All rubbish that accumulates and is burned should either be hauled to cultivated fields before burning, or the ashes taken there immediately after. If the ashes are exposed to even a single rain before being applied to the land much of their substance is lost.

Green manuring is too much neglected. By that I do not mean the plowing under of fields of buckwheat, rye or clover that have been sown for that express purpose; but the systematic turning under of the volunteer growths that often appear in the fields after harvest. After oats and wheat are cut, ragweed and other growths often take complete possession of the land. These should be allowed to remain until nearly the complete growth is attained, and then plowed under, a chain being dragged to insure their complete covering. Any green substance that can be put beneath the surface and rotted there will assist in supplying the soil with *humus*, and no labor should be considered useless which helps toward this end. The building of compost heaps for rotting rubbish and green stuff before applying it to the soil is often advocated. The only advantage to be gained by this is that when the compost is applied its effect is felt more immediately. Nothing is gained in the actual value or amount of plant food, and it may well be doubted if the mechanical action is so efficient as when the fermentation and decomposition take place beneath the surface. Upon heavy land especially this mechanical action is beneficial in lightening up the soil and making it more porous.

But perhaps the greatest direct loss of fertilizing elements is sustained by us through the almost total waste of liquid manure from the cattle. Even where absorbents are used freely the saving is very incomplete. Straw bedding alone is not sufficiently effective, and few farmers take the trouble to supply peat, loam, sawdust, etc., to mix with the ordinary bedding. The most advanced farmers in England and upon the Continent pay particular attention to this, constructing their stable and stall floors in such manner that all liquids will run off at once and be conveyed by means of gutters to close tanks. From these it is distributed by pumps and pipes to the fields as wanted. Some go still further and manufacture liquid manure by filling the tanks partly with solid manure and then supplying water. In this way the plant food is made soluble, and when applied to a field or crop is at once available. By an extended system of this sort some farmers have been brought up to a wonderful state of fertility and productiveness. Grass and dairy farms, after a few years of such treatment, have been able to carry double the amount of stock that they formerly could, and, of course, the amount of manure then produced assured their subsequent improvement in a constantly increasing ratio.

All waste from the house should be saved and used for fertilizing, and this may easily be done by having a pit, not too close yet easily accessible, into which should first be put a sufficient layer of absorbents. Then into this throw slops and all other waste, filling in from time to time with other absorbents. When emptied, the entire mass will be valuable for garden use, or to apply anywhere that the land needs especial enriching.

The Chinese are the best gardeners in the world, not even excepting the Germans. A reason for this is that they count all labor well spent that adds an iota to the richness of the soil. They will carefully gather up the dropping of animals upon the highway—something that I have seen practiced in America in only a single instance; that was by a poor, demented being who lived as a hermit in the Cumberland Mountains. From a half acre of poor soil he was gathering vegetables to an extent and of a quality that surprised me: and upon investigation I found that in his ignorance of proper American methods he had resorted to the practices of the "Heathen Chinee." But maybe there was method in his madness.

Near our great cities the waste of sewage and of garbage is deplorable. The one is dumped into the rivers or the sea—to their contamination—the other is burned in huge, costly furnaces. Some of the finest, richest and largest market gardens of Europe have been built up through these agencies, notably the great one of Grenvilliers, near Paris. The sweepings of our streets are carefully gathered up, and then dumped into the nearest convenient hole. Instead of paying contractors enormous sums to do this work badly, we ought to be able to get it well done for the mere value of the sweepings for fertilizing purposes. Many a "run-down" farm near our great cities could be quickly reclaimed through their agency.

There are other leaks in our agricultural system, such as imperfect cultivation, and the prevailing disposition of the individual farmer to cultivate too much land. But there is nothing in which we are so much at fault as our neglect of the first principle of agriculture, the care and enrichment of the soil. Until we learn to avail ourselves of the means at our command in this particular, we may expect a constant lessening of the capabilities of our acres, and poor reward for the toil we expend in their cultivation.

FRANKLIN, OHIO.

THE FRUIT GARDEN.

BY DR. GEO. G. GROFF.

OF all foods which God has given us, none are more valuable than fruits. They nourish the system, thin the blood, they cool the body, they clear the intellect, drive out many forms of physical and mental ailments. The great value of fruits for food is by no means fully recognized. Fruit should be on our tables not only every day, but every meal, if we would enjoy the best health and possess the clearest intellects. It is not necessary to go to Florida to grow fruits which one can place on the table every day in the year. It can be done in all the States of the Union, north and south.

Apples are more profitable than oranges. They can be grown everywhere in the North, except in swamps. The only reason that most apple trees do not now bear is because they are starved to death. All the food they could digest and make into apples has been taken out of the soil and sold from the farm in the form of grain. Fruits do well in new soils, because there is plenty of food in the soil for the trees. What we now need to do, is to feed the trees. Many of our trees cannot bear fruit because of blights and molds which are drawing the life out of them. I call attention to the black knots on the plum and cherry trees. Then there are the bugs. The little black turks of the plum trees, the crawling worms of the currant bushes, and the winged insects of the apple orchard, all fighting to eat and destroy the fruit before it is ripe enough for man. But all these can be warded off. Just as a well-fed man will throw off most diseases, so a well-fed tree will throw off these enemies and diseases. The great need is to feed fruit producing plants.

Every farm should have a fruit garden. We see no valid reason why every farm should not have a "fruit garden," of from one-half to a whole acre. We would advocate the larger size for the reason that if the land can be spared, it will cost but little more to cultivate an acre than it will to work a half acre, while if there is a sale for the fruit the profit will be greater for the larger plot.

FRUIT THIS YEAR.

Many people have no fruit because they think it takes so long for an orchard to come into bearing. But it takes only a little time. I heard a man say a few years ago, that in three different places he had planted the orchard and eaten of the fruit, and now he has lived to eat of the fruit of a fourth orchard; but on most places there are now some trees. Make them bear. We do not want to wait. We want some fruit this very year. Can any be secured on short notice? Yes, a great deal, and now is the time to commence to doctor the trees.

You may have a lot of old apple, pear and cherry trees which have done no good for years, or, perhaps you are a tenant and do not know what the trees on the new farm are worth. Well, go to work. Put a good lot of manure under each tree. Not up against the trunk, but out all about the tree, so far as branches extend. A whole load on one tree will not be too much. It may give you a whole load of apples in return. Manure all the trees in this way. Then save the suds from washday and go over all the trees and scrub them down with these suds. This will take off the scales and moss. The rough scales may be scraped off with a hoe, or an iron scraper. Go up into the old trees and cut out all the dead wood and thin out the suckers, so as to let in all the light and air necessary. When trimming the plum and cherry trees, gather up and burn all the black knots. If this work is done with care you may have a most bountiful supply of these fruits, provided the trees are the right varieties and the season is at all favorable.

Go into the garden and clean out the grass about the currant and gooseberry bushes, and manure them as you did the trees. They need even more manure than the trees. If the ground is not frozen, fork in the manure around the roots, but if the ground is frozen, put it on the surface about the bushes. Then take a stout knife and cut out all the old stems. Leave only wood of last year's growth, for this only bears fruit in those bushes.

FIRST SEASON FRUITS.

The person thoroughly awake to the importance of supplying his table with fruits of his own growing, at the earliest possible moment, earnestly asks if he cannot produce something the very first season. We have told what may be done if there are old vines, bushes or trees on the premises. But in case these are lacking, he still need not despair. There are luscious fruits of a season's growth.

1. Altho not truly a fruit, when properly cooked rhubarb serves all the purposes of a fruit. It is acid, and in the early spring is most gratefully received by the system. If there is no rhubarb in your garden, a few roots from a neighbor's garden, set in the warmest and richest place in your own garden will, in a few weeks, yield you excellent sauces. Later in the season the leaf stalks contain too much oxalate of lime, and should not be used. Rhubarb is a gross feeder and cannot be given too much rich manure, tho it will also bear a good deal of neglect.

2. Watermelons are generally not difficult to grow. Planted on a warm bank, one may enjoy them from about August 1st to frost. Two years ago the writer had at one time fifty fine ones in his cellar, all of his own raising. Select a rich warm bank. Make the hills ten feet by ten feet. Put in these hills, which should be one foot high by two across the top, a shovelful of well-rotted manure, a shovelful of wood ashes, a handful of land plaster, a bucketful of chamber lye, and a handful of some good commercial fertilizer. All these ingredients mix well with the soil, and cover with about four inches of rich soil in which later plant the melon seeds.

For open-air planting, the middle of May is early enough in Central Pennsylvania. Put in each hill at least twelve seeds, and if all grow, when they are established all but three may be pulled out. Plants may also be started in the house or in a cold frame on pieces of sods, which can readily be transferred to the garden when all danger of frost is past. In this way we can secure ripe fruit two or even three weeks earlier than would otherwise be possible. The writer has found the following varieties to succeed finely, viz.: Phinney's Early, Cuban Queen and the Pride of Georgia. Vick's Early is said to be the earliest ripening melon known.

Watermelons are not only good to look at and to eat, but are good for health; their juices are like other fruit juices of much value in the system to purge it of stagnant matters. As the fruit can be so easily raised, its culture for home use is urged upon all.

The muskmelon or cantaloupe is even easier than the watermelon to raise. Any ground which will produce corn or potatoes, will produce cantaloupes, tho they do some years better than they do others. Plant about the middle of May, and again about the middle of June, for a later crop; put a shovelful of compost in each hill, and you are almost sure to have this excellent fruit in abundance. If there should be a surplus for family use, the pigs will, to their own and their owner's profit, make good use of such surplus.

The varieties which seem to do well here are the Jenny Lind, Nutmeg, Hackens, Champion, Market and Emerald Gem. To secure this fruit all summer, early plants may be started in the cold frame about April 15th, to be set out May 15th and June 15th. The fruit is nutritious and healthful, and by some considered nearly equal to watermelon.

To close the season and for winter use, we should plant a few hills of the preserving citron. It can be grown here, fully equal to that sold in the stores. Try the common sort and also the new kind called the Colorado preserving citron.

The pumpkin is a fruit of well-known virtues. The writer prizes the varieties which will produce good pies. The best are probably the Hubbard, now said to be surpassed by the Sibley. These varieties are noted for their excellent keeping and good cooking qualities. When ripe, we leave them in the field until there is danger of frost. They are then gathered and placed in the barn where they remain until freezing weather sets in, when they are removed to the cellar, where they will keep until March and April.

Pumpkins to grow their best need a rich soil, like that prepared for the watermelon, and if desired to keep long, they must be handled with care as one would handle apples and other tender fruits, for a bruise on a pumpkin will result in rot, as in an apple or pear.

All the above are of a single season's growth. To get the best results, we need good seed and careful culture.

SOIL FOR A PERMANENT FRUIT GARDEN.

We need a thoroughly drained piece of land. Fruit plants will not do well with wet feet. Gently sloping land with an ex-

posure to the south and east is best, if this can be secured; but the main thing will be to secure a piece of ground on which the water will not stand. The land should be in corn or potatoes one year before the fruit is set out, in order that the ground may be mellow and free from sods. It should be well fertilized and plowed deeply as possible. This will make the work of plant'ng very easy.

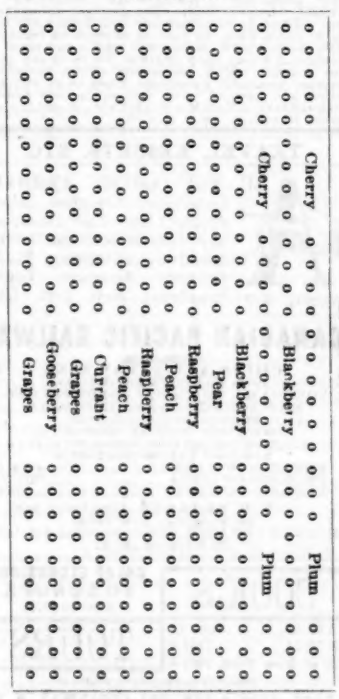
LOCATION OF FRUIT GARDEN.

If located a little piece from the buildings, there will not be so much trouble from the chickens, tho the time has come when every progressive farmer should have a chicken yard where these pests may be secured out of harm's way when any crops are ripening to which they are too attentive.

The shape of the garden should receive attention. It should be two or three times as long as wide. This will give long rows to cultivate which is a great saving of time over the short rows, where so much time is lost in turning the horse. If we have a garden of an acre it may be 400 feet long by 109 feet wide, or a half acre 300 feet long by 72 feet wide, or a quarter acre is 175 feet by 45 feet wide.

The rows should be marked out running north and south. This will give the greatest amount of sunlight to the plants, for without light little can be hoped for in the way of fruit. The lines may be drawn eight feet apart, for we do not want to crowd anything. This will give us on an acre plot thirteen rows and leave a little space besides.

We herewith give a plan of the fruit garden. Size, one acre. In the half acre, seventy-two feet wide, there would be but nine rows.



LAYING OUT THE GROUND.

Leave a space of ten feet or more at each end, to be seeded to grass, on which the horse may turn when cultivating the ground. We have thirteen rows, running the whole length of the garden. They should run north and south, if possible, for reasons given above. Then we would begin to plant the larger trees on the east side, but if the rows run east and west, we would begin to plant on the north side. We will omit apples and cherries except the small sour cherry trees, for on farms there is more room for them in the general orchard.

Half each of rows one and three we will plant with an assortment of the sour varieties of cherry, and finish the rows with an assortment of plums. It is better to group the trees in this way rather than to give a row to each. Place the trees fifteen feet apart in the row, twenty-six trees of each required. Plant row five with standard pears, fifteen feet apart, twenty six trees. Rows seven and nine with peaches, twelve feet apart, sixty-six trees required. Rows eleven and thirteen plant with grapes ten feet apart, requiring eighty vines. Then go back and plant rows two and four with blackberries, four feet apart in rows two hundred plants, rows six and eight with raspberries, same distance apart as blackberries, ten with currants, and twelve with gooseberries, these last four feet apart in rows, one hundred plants of each. To make room for quinces, we might plant twenty each of cherries and plums making space for twelve quince trees. Strawberries can be grown between the rows for three or four years, a single row planted between each row. The better way would be to plant only a portion with strawberries, the rest with potatoes, and to turn under the old bed and plant a new one each year.

THE PLANTS SECURED.

Plants should not be purchased of unknown agents. The best plan is to deal directly with the nurseryman, and then if they are any mistakes we know who to blame. Larger plants can generally be secured in autumn, and there is then more leisure to plant them than in the spring, tho many claim that the spring is the only correct time to plant. When the plants come from the nusery, they should remain in the box until planted, or buried in soil, but in no case should they be exposed to sun and air a single moment longer than is necessary. With a little care, every plant received from a reliable nusery can be made to grow.

WILL IT PAY.

We had in our garden last year between one-ninth and one-tenth of an acre of raspberries. The season extended over five weeks and three days, in which time the berries were before a family of eight persons, two and three times a day, and the surplus were sold for $44 20 or about $400 to an acre. We believe we could have sold a full acre's product readily; and then, in all that time, the women had no pies, or other deserts to make. Berries covered the whole field.

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THE INDEPENDENT has tried to do well, and it will now try to do better. But it will continue on the same old lines. It will not print all personal and local items of religious interest, donations to pastors and repairs of chapels; but it will continue to give the best and fullest account of all religious events that indicate a general movement and influence religious history. It will take a deep interest in all efforts to extend the sway of Christianity at home and abroad. It will be the organ of mission work the world over, and it will attempt, editorially, to apply the principles of Christianity to all public affairs.

We shall continue our Symposiums, making them semi-monthly, and drawing into them men who are specialists on their themes, not asking men to write who can only talk miscellaneously, but those who will speak with authority. We have received only words of warm commendation for this feature of THE INDEPENDENT. Meanwhile we do not mean that the general literary department of THE INDEPENDENT shall be neglected. Symposiums take space and would cut down the room allotted for our valued corps of writers if we did not add extra pages. Last year we added pages enough to have made, if thus printed, seven extra papers. We have begun even more liberally this year, and shall continue to give more than our contract of fifty-two papers of thirty-two pages each requires. Our contributions, in prose and poetry, in story and discussion, will be the best that can be found in two hemispheres.

We especially call attention to an extended series of articles, which began February 5th, by Prof. Richard T. Ely, of Johns Hopkins University, on Socialism. It will be a thorough discussion, from a standpoint which is not hostile, and is wholly Christian. Unlike Professor Sumner's articles, it will represent the growing sentiment that, with the establishing of great combinations and the breaking down of competition, the State has duties of oversight of capital and labor, to prevent injustice, and to promote the general interests of the people. These articles will be copyrighted, and doubtless appear in a volume which will be an important text-book in the best institutions of learning.

We might mention other popular writers who will contribute, but it would be invidious. Those whom our readers want will all write, if labor and money can get them. We will allow ourselves to be left behind by no periodical, weekly or monthly, in the country. THE INDEPENDENT proposes, more fully than ever before, to instruct and please all its readers.

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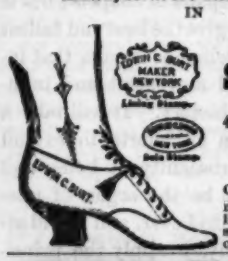

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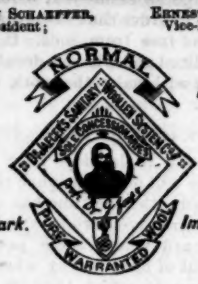
Note  Beware

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